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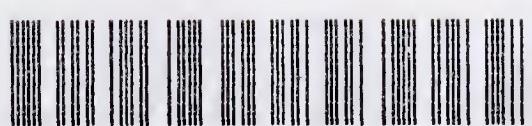


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THE  
**LUTHERAN QUARTERLY**

CONDUCTED BY

J. A. SINGMASTER, D. D.                    FREDERICK G. GOTWALD, D. D.  
JACOB A. CLUTZ, D. D.

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# THE LUTHERAN QUARTERLY.

JANUARY, 1921.

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## ARTICLE I.

### THE PILGRIM TERCENTENNARY.

BY PROF. HERBERT C. ALLEMAN, D.D.

The celebration of the landing of the Pilgrim Fathers is the special order of the year. So much has been written and so much has been said that one might well despair of garnering anything further in a field so thoroughly gleaned. But the profit of observing this great anniversary lies not in a competition of rhetoric in praise of their exploit but in the self-examination which its review imposes upon us and the consequent refurbishing of our own ideals. The celebration has resolved itself as much into a national searching-of-heart as a trumpeting of the fame of the Pilgrims. That fame is secure. The Pilgrim Fathers are enshrined in the grateful memory of nine generations of Americans and of liberty-loving souls everywhere. What Abraham did for the ancient Semitic world these Pilgrims did for the Reformation age of our Christian era, for they, no less than he, when they were called to go out into a place which they should after receive for an inheritance, obeyed, and they went out, not knowing whither they went. "They knew that they were *pilgrims*," says their historian Governor Bradford, "and looked not much on

those things (the "goodly and pleasant city" they left behind) but lift up their eyes to ye heavens, their dearest countrie, and quieted their spirits." Could the heroes of faith as sung in the eleventh chapter of the epistle to the Hebrews be brought down to date, the Pilgrim Fathers would be among them. We recall their departure from Delft Haven, first kneeling upon the beach to receive the benediction of their venerable pastor John Robinson, themselves a band of young men and women, none of them over thirty-five. We recall their insignificant number—one hundred and two souls at most! We recall their poverty—they had to part with their stock of butter to clear their debts at Southampton and they had to indenture themselves for seven years to the merchants in whose vessels they sailed! We recall their long, weary voyage, their landing on Cape Cod in the teeth of a winter storm, their brave fight against decimating disease and savage men. And this "for the glory of God, and the advancement of the Christian faith!" Truly of such the writer to the Hebrews says, "Of whom the world was not worthy."

It is a great thing for a nation to have heroes for its founders, and such the Pilgrim settlers are as they stand out against the background of an unsympathetic environment at home and an inhospitable world abroad. America will not soon suffer their names to fall or their fame to grow dim. But it is unfair to the history of the Pilgrims as well as to all the other elements which entered into our composite origins to attribute to them all the institutions of freedom we now enjoy. Their greatest contribution to us was not dependent upon realization in institutions. It was their heaven-born ideal of life, their faith in the divine order of the world—their great principles and their great religion. Our institutions of freedom are the result of a series of age-long struggles against autocracy, in many lines of struggle and aspiration, which converged on these shores. We may not forget that the stage was set for the birth of our nation before the coming of the Pilgrims. The providential move-

ment which culminated in America began with the fall of Constantinople as a Christian capital in 1453 and the flight of its scholars westward. The arrival of these scholars in central Europe led to the revival of learning. The revival of learning gave us the Scriptures and modern criticism, while the coincident invention of the printing-press gave wings to awakened thought. "Then upon the starless night of papal absolutism the Reformation dawned, awakening slumbering consciences, releasing the mind of Europe from its iron bondage, stamping the signet of manhood upon the brow of peasant and serf, and laying broad and deep the foundations of civil and religious liberty on which the superstructure of America has been built." It was a composite movement, in which the hand of God is seen no less in the selection of a German monk, secure under the aegis of his feudal elector, to sound the trumpet call in Europe, than in the locking up of this fair land from papal emissaries and adventurers for a people yet unborn. While in England heads were falling for no greater crime than the belief that a clergyman might be ordained by a presbyter as truly as by a bishop, in Saxony Luther burned papal decretals with impunity and at Worms defied Pope and Emperor alike without harm. The significance of this fact cannot be overemphasized. At that time, it is to be remembered, papal authority was absolute. In the eloquent words of the late David A. Buehler, "The dream of Hildebrand had been realized. From the time when Henry IV of Germany went to Canossa, in abject humiliation, bare-footed and bare-headed, to sue for absolution from the imperious Hildebrand, not a sovereign of Europe was deemed rightfully to wear his crown without papal sanction..... Imperious successors of the humble Galilean Fisherman claimed the right at will to absolve people from their allegiance to their rulers, to church and unchurch, to make and unmake kings. Europe was covered with a vast ecclesiastical net-work, all the threads of which led to Rome. Monks and priests, with mitered abbots and lordling bishops, swarmed everywhere, hold-

ing the keys of heaven and hell and wielding mysterious control over the minds and hearts of men. They became the confessors of princes and people, entered the family circle, controlled domestic relations, regulated marriage and divorce, watched over the beds of the sick and dying and sat in judgment on wills. They exacted tithings and fees, acquired wealth and large estates, carrying with them their own courts and laws, and claimed to be amenable to no earthly power." It was against this gigantic despotism that Luther took his immortal stand and single-handed won the battle for humanity—"a battle not for Germany only," says Carlyle, "but for Christendom—not only against the Pope, but against all powers, religious and secular, who seek to lay chains upon the human mind and to enthrall the free belief of the people." "Had there been no Luther," Mr. Froude gives it as his deliberate judgment, "the English, the American and the German people would be thinking differently, acting differently,—would be altogether different men and women from what they are at this moment." And that was a century before the Pilgrims sailed. Throughout that century the battle was destined to rage all along the line and in ever-widening conflicts, involving kings and princes, peoples and nations. Many circles widened out from the stone Luther cast into the sea of mediaeval autocracy, only finally to break on these shores. Holland suffered the cruel Inquisition but brought forth the free United Netherlands. France was the victim of the heartless Guises and the perfidious Catherine de Medici but produced the Huguenots. England groaned under the vacillating whims of the Tudors and the iron rule of the Stuarts but nurtured the Puritans. America became the dream of every man who was persecuted for righteousness' sake and America was the refuge of them all. When today, after the lapse of three hundred years, we turn our eyes back to the beginnings of the nation—whether we mark the settlement of New England by the Puritan Pilgrims, or New York by the Dutch and the Huguenots, or Pennsylvania by the Quak-

ers, or New Jersey by the English Puritans and the dissenters of Scotland, or Delaware by the Swedes, or Virginia by the chartists, or Maryland by devout emissaries of Lord Baltimore, or the Carolinas by the French Protestants and Scotch Presbyterians, or Georgia by the Wesleyans and the Saltzbergers—the hand and design of God in the establishment of this nation are plain. It was to be the home of many peoples from many climes. Plymouth Rock does not mark the earliest settlement; Jamestown antedates it by more than twelve years, and a more genial climate and the royal favor presaged a more successful adventure there. Nor does Plymouth Rock mark the widest religious liberty offered on these shores; the colonies of Lord Baltimore and William Penn offered a larger and more secure freedom of worship. Nor did the Pilgrims come here because they could not find freedom to worship God according to the dictates of their own consciences elsewhere. They had found an asylum in Holland. They left Holland because it was a foreign land and because they felt that if they remained there they would lose their distinctive character. They were Englishmen, attached to the land of their nativity and to their native tongue. They had no identity of interest in the country in which they were living. The Sabbath, to them a sacred institution, was not observed as was their wont. The corruption of the Dutch youth made them feel that they did not wish their children to intermarry among them. A suitable education was difficult to be obtained. The truce with Spain was drawing to a close, and the renewal of hostilities was immanent. But the motive which above all others prompted their removal, says Bradford, was a "great hope and inward zeal of laying some good foundation for the propagating and advancing of the Gospel of the kingdom of Christ in these remote parts of the world; yea, though they should be but as stepping stones to others for performing of so great a work." Their objective was not primarily a democracy; as the words of Bradford clearly show, their object was primarily reli-

gious. As a matter of fact, the pilgrims and the Puritans were far from believing in democracy as we understand it, for they reasoned, if the people were the rulers who would be the ruled? There was but one rightful government, and that was the government of God. To realize that government, as they interpreted it, on British soil, was their goal. Their government, in the end, was practically a theocracy. It was tried out in the New Haven settlement, "a lofty, noble experiment, patterned on the Old Testament state, but there was nothing democratic about it." It is not their reproach that they did not desire the company of others who did not share their ideals—theirs was the burden of their realization. Quakers, Catholics and Anglicans were alike unwelcome, and the fear of the extension of the Anglican hierarchy to these shores played its part later in mobilizing sentiment against the mother country. They had come to this wilderness to get away from those who were not of their spirit, and they felt that they had a right to keep all such away. Their attitude was not due to churlishness. It was the attitude of Luther at Marburg. A faith that is dearer than life is likely to be a bit intolerant. In the face of the derision and disdain of their fellow-countrymen, of the contempt and persecution of the crown and the established church, that faith had sustained them. As Macaulay, in one of the finest passages in literature, has said of them: "They were men whose minds had derived a peculiar character from the daily contemplation of the Superior Being. Not content with acknowledging in general terms an overruling Providence, they habitually ascribed every event to the will of the Great Being, for whose power nothing was too vast, for whose inspection nothing was too minute. To know Him, to serve Him, to enjoy Him was the great end of their existence. They rejected with contempt the ceremonious homage which other sects substituted for the pure worship of the soul. Instead of catching occasional glimpses of the Deity through an obscuring veil, they aspired to commune with Him face to face. They

recognized no title to superiority but His favor; and, confident of that favor, they despised all the accomplishments and dignities of the world. . . . . If their names were not found in the registers of heralds, they felt assured that they were recorded in the Book of Life." And this ecstatic faith, a more precious treasure than earthly riches or bodily comfort, they owed to their Bible. "If," says Macaulay, "they were unacquainted with the works of philosophers and poets, they were deeply read in the oracles of God." What the Bible did for the pen of a Shakespeare or a Spenser it did for the soul of the Puritan. The Bible spoke to him as the very voice of God. He rejected with contemptuous protest the lections of the Church, which seemed to divide Law and Gospel, and, while he recognized the principle of development in Scripture, he tended to attribute an equal authority to all the books as coming from the one Spirit. This independent appeal to the Word of God begat an independence of soul which helped the Puritans throw off ecclesiastical shackles and persevere through almost insuperable difficulties. It is true, as Hooker clearly showed, that their undiscriminating reverence for the Scriptures led them to dangerous exaggerations, such as an attitude towards the Papists like that of the children of Israel to the Canaanites and a Sabbatarianism which was intolerant in the extreme. It has been said by their critics that they adopted the very methods which had driven them out of England. They sent back John Lyford, who had been sent out by the London Merchants as a clergyman, for presuming to read prayers from the Prayer Book. They persecuted Roger Williams and drove him out to become the founder of Rhode Island. They severely repressed the Quakers and themselves confused the functions of church and state as their sovereign had done against their protests in England. But they were true to their ideals, which are well expressed in these words of Governor Winthrop of Massachusetts Bay who wrote in 1645:

"There is a two-fold liberty, natural. . . . and civil, or

federal. The first is common to man with beasts and other creatures..... It is a liberty to evil as well as to good..... The exercise and maintaining of this liberty makes men grow more evil, and in time to be worse than brute beasts..... The other kind of liberty I call civil or federal..... This liberty is the proper end and object of authority and cannot subsist without it; and it is a liberty to that which is good, just and honest. This liberty you are to stand for, with the hazard of your goods, but of your lives if need be."

It was for this end that they had covenanted together in the cabin of the Mayflower:

"We whose names are underwritten, etc., having undertaken for the glory of God, and the advancement of the Christian faith, and honor of our king and country, a voyage to plant the first colony in the northern parts of Virginia, do, by these presents, etc., covenant and combine ourselves together into a civil body politic, for our better ordering and preservation and furtherance of the bonds aforesaid; and by virtue hereof, to enact, constitute and frame such just and equal laws, from time to time, as shall be thought most convenient for the general good of the colony. Unto which we promise all due submission and obedience."

In a very real sense it was a defensive covenant. It looked to "the general good of the colony" the Pilgrims had in mind, to found which they came. It did not contemplate a haven for the persecuted of all faiths which America afterwards became. Theirs was the glory of Abraham the pathfinder, of Moses the lawgiver, and of Joshua the colonizer, but not of Amos the prophet of universalism, or of Hosea the prophet of love, or of Isaiah the prophet of service. The great Republic which has absorbed this and other civic experiments on these shores was not just an extension of the Plymouth colony. Other elements entered into the moulding of the larger state. British writers—and some Americans—have been fond of asserting the patriot colonists of Seventy-six took their ideas of liberty and the principles of the Declaration of Independence from Rousseau. But, as a careful student

of the pamphlets which the Colonists put out in abundance in the agitation for freedom, has noted, one searches in vain for the name of Rousseau, while the names of Grotius, the great Hollander, and Puffendorf, the German, and Burlamaqui, the Swiss—men who were influenced directly by the Reformation on the Continent—abound. If one goes to the Philadelphia Library on Locust Street and asks for "No. 77" he may take in his hands the well-worn copy of Burlamaqui's "The Principles of Natural Law" which delegates to the Continental Congress are said to have read more than any other. Burlamaqui belonged to a Protestant family that once lived at Lucca, Italy, but had been compelled to take refuge in Switzerland, where as a teacher he gave his life to the championship of human liberty. His little book, which came to America in 1748, dealt with the principles of liberty. It was a reasoned deliverance from the arbitrary system of the Middle Ages by the route of the natural rights of man. It was the political application of the principle of the universal priesthood of believers. There is no divine right of kings. No one has a natural, inherent right to exercise authority. Rulership is the service of all the people of the State as the ministry is of the Christian congregation. The people alone have inherent and alienable rights. It had been supposed for centuries—and the Plymouth colony did not get beyond that—that the sovereign alone had rights and the people only privileges. "But natural society," said Burlamaqui, "is a state of equality and liberty; a state in which men enjoy the same prerogatives and an entire independence of any other power except God." "A large part of the American colonists were very far advanced in all the ideas of the Reformation. Burlamaqui's book, applying to politics and government these free and wonderful principles, came to a large number of them as the most soul-stirring and mind-arousing message they had ever heard." (Fisher). And the foundation of it is the doctrine of the universal priesthood of believers hammered out by Luther on his anvil-pulpit a century before the Pilgrim Fathers set sail for these shores.

The Puritan mould was not large enough for our American life. In the plan of God America was to be a larger asylum than the Puritan contemplated. The sons of many races and of many faiths were to find there "the equal chance" for which America stands. As a state the Pilgrim experiment failed; but as the animating spirit of a free nation the Puritan example is our greatest inheritance. However harsh and repressive their practice may have been, their ideals have dedicated this nation to a manifest destiny. As some one has said, the greatest of them was John Robinson, their oracular shepherd, who, like Moses, was not permitted to enter the promised land, but who held before their eyes the beacon that led them. It was in Robinson's mind that the reasons against their settlement in Holland first took shape. "He was very confident God had more truth and light to burst forth from His Holy Word." And so they moved on with "a great hope and inward zeal.....for the propagating and advancement of the Gospel of the Kingdom of God." Their great bequest to us is their religious example—the sway of their ideals, the power of their faith. If Benjamin Kidd is right in his thesis that the supreme dynamic of history is emotion controlled by ideals, the Pilgrim Fathers are the most conspicuous example of it in modern times. Their ideal was the kingdom of God, to which Church and State were alike subordinated, from which each drew its rightful authority, and in which lay their safety and welfare. Sustained by this ideal the homeland ceased to hold them, and the sea and the wilderness lost its terrors. The kingdom of God, they felt, could be realized only in the Christian community. It was to secure this for themselves that they had come hither. They had the same feeling about their settlement that a man has about his home; he thinks he has a right to exclude from it those who are not of its spirit. How else can the home have unity? It is to be remembered that in its early days the Pilgrim colony existed in the midst of hostility, the hostility of the mother-country and the hostility of the crown colonies here. The Brownists were outcasts. The very existence of the community depended

on maintaining its inward solidarity. "Bradford's conduct toward Roger Williams," says Macfadyen, "was personally merciful and considerate. He regarded him as a man 'godly and zealous . . . but unsettled in judgment,' and this was true. But Williams was allowed to go to Rhode Island, which was within the Plymouth patent." The Pilgrims were not primarily concerned with the establishment of a state; they were founding a Christian community. The Plymouth colony was responsible for acts which history adjudged illiberal, but it was not illiberal in principle. It was far more interested in ideals than in penalties, but it had no patience with ideals which ended only in words. It had the Puritan conviction that real faith in God issues in holy conduct. Their unit of influence, however, was the community, and the Christian practice of the community was essential to the realization of the kingdom of God. We have inherited a larger freedom than they allowed themselves, as the religion of Jesus is freer than the religion of Moses, but we have also inherited a larger responsibility. It remains for us to show that we can realize a higher type of citizenship than they produced. We plead for our larger freedom in the interest of economic necessities. The Plymouth colony was an economic success. And it is free from the stain of profiteering.

"O ye who boast  
In your free veins the blood of sires like these  
Lose not their lineaments. Should Mammon cling  
Too close around your heart,—or wealth beget  
That bloated luxury which eats the core  
From manly virtue,—or the tempting world  
Make faint the Christian purpose in your soul,—  
Turn ye to Plymouth's beach; and, on that rock,  
Kneel in *their* footprints, and renew the vow  
They breathed to God."

The two great bequests of the Pilgrims to our nation are the Bible (a copy of which in its new King James version was their spiritual chart in the Mayflower),

whence they got their ideals, and the Christian college through which they sought to perpetuate them. It is a tribute to their confidence in their principles that they were willing to intrust them to the educational laboratory of the college. The Pilgrims were not afraid to think their principles out into all their possible applications. They were not afraid to be singular. They were strong individualists. This grew out of their sense of the worth of the soul. As Macaulay has eloquently said: "The very meanest of them was a being to whose fate a mysterious and terrible importance belonged..... He had been rescued by no common deliverer from no common foe. He had been ransomed by the sweat of no vulgar agony, by the blood of no earthly sacrifice....." We live in groups and think in groups. Even our reforms are group movements; we are busy multiplying laws and seek to work out our salvation by legislation. "Perhaps," says Dr. Frederick Lynch, "we might be bigger men even in our social working if we did more individual thinking in the presence of God. The greatest social worker the world has ever known spent whole nights alone in prayer." The great dynamic of life after all is religion. If we cannot reproduce the Pilgrims' religion we shall not retain their legacy to us though we should make their garb a national uniform and re-enact their statutes. The highest tribute we can pay to their memory is not a revival of their peculiarities but a revival of their faith.

*Gettysburg, Pa.*

## ARTICLE II.

## THE PSYCHOLOGY OF ROBERTSON'S RELIGIOUS EXPERIENCE.

BY REV. N. J. G. WICKEY

Whatever else religion may be, it is at least an individual personal matter. It may be exercised in social relations, and may have an effect on social conditions, but primarily it is an individual affair. It involves a certain kind of experience. Perhaps it is for this reason that some writers contend that religion is indefinable; it cannot be known from without; it must be understood from within. This subjective approach to religion does not deny the relation of the individual to an external Reality. Rather I should contend that the religious consciousness is not intelligible without reference to an object. The experience must be due to something. To deny this objective aspect of religion is to make religion something extremely foolish and fleeting.

An experience counter to and yet within the realm, at least negatively, of the religious experience is called doubt. Religious doubt is not the same as philosophical scepticism. The philosopher must doubt. In fact, philosophy has been called the work of doubting well. Philosophy attains truth by doubting. As instances of philosophical doubt we may cite the philosophies of Descartes and Hume. Philosophical doubt is essentially active and creative. On the other hand, in religious doubt there seems to be the suspense of the activity of the mind. The mind has acted and a conclusion has been reached. A study of such an experience is instructive because it shows the value of and necessity for faith.

Perhaps the most interesting case, at least one of the most interesting cases, of religious doubt is that of Frederick William Robertson. He is said to reflect in his life more completely than does any one else the spirit

of his times, especially the spiritual conflicts of the fifth decade of the nineteenth century. He has been regarded as the most remarkable English preacher of the nineteenth century. English Church History hardly presents a parallel to his influence at a small chapel during a short ministry of only thirteen years. These facts become all the more significant when it is noted that he died at the early age of thirty-seven, and that his great influence was chiefly posthumous. His recognition during life was limited to a very small portion of the English religious public. He belonged to no parties, and thus had no one to "push him ahead." He published very little, and that which was published was not of any consequence. He was not a scientific theologian. His fame came after his death with the publication of his sermons, and his "*Life and Letters*" prepared by Stopford Brooke. In his sermons, Brooke tells us, thousands found "a living source of impulse, a practical direction of thought, a key to many of the problems of theology, and above all a path to spiritual freedom."

Ministers as the soul-curers of the communities would do well to step aside from the rush of their many duties, and meditate upon the profound experience of this great soul. His life naturally divides itself into three sections for such a study. First, we find the many influences at work which are to bear fruit in after years; secondly, there is the period of struggle and agony; and thirdly, there is the victory with its significant consequences. It is our purpose in this essay to study Robertson's religious experience from the point of view of psychology, trying to ascertain the conditions and causes and effects, and endeavoring to reach some conclusions which will be of value to religious teachers and workers.

### I. THE BACKGROUND.

*Early Environment and Education.* He was born into a military family, where obedience was the primary precept. His grandfather was a distinguished officer in the English army; his father was a captain in the Royal

Artillery; one brother was a captain in the Royal South Lincoln militia, and two brothers won frequent honorable mention in the Kaffir war. The first five years of his life were passed at a fort near Edinburgh where he says "he was rocked and cradled to the roar of artillery."

His parents were pious devout people of the evangelical type. In this environment he became an earnest reader and student of the Bible. He endeavored to have others live by those standards which he accepted for himself. His spirit was sacrificial.

His chief education was obtained in Edinburgh at the Academy and the University. Here he did not show any special signs of promise. However, he was a hard worker and possessed qualities which are necessary for the scholar's life. His reading while at school was discursive and miscellaneous which he afterwards regretted. But it was not a careless, multifarious reading which, he says, "is an excuse for the mind to lie dormant whilst thought is poured in and runs through a clear stream, over unproductive gravel on which not even mosses grow." He said he "had read hard (at the University) or not at all, never skimming, and Plato, Aristotle, Butler, Jonathan Edwards passed like the iron atoms of the blood into my mental constitution."

When he returned home and expressed the wish to enter the army, his father desired that he be a clergyman. He answered, "Anything but that; I am not fit for it." Accordingly, he was placed in a solicitor's office and stayed there only a short time, for his health became impaired by his sedentary work, and no doubt by his brooding over his great disappointment. His father seemingly sensing the state of affairs obtained the promise of a commission. Frederick made preparation for his future army life, but, on account of a delay of two years and constant pressure from his parents and friends, he yielded his wishes,—a sacrifice made the easier by the strong religious influences of his home and the purity and devoutness of his own character. Although he seemed to feel that he had resigned himself to God's will, yet it

seems to me this disappointment had an effect on his whole life. We read that even in the height of his popularity as a preacher he said, "I would rather have led a forlorn hope than mount the pulpit stairs."

*Asceticism and Ill-health.* His first ministry was at Winchester. His life here may be described as ascetic. He went there, we are told, with "a grave and awful sense of responsibility." He had a sad temperament,—the result, no doubt, of a nervous organization which quickly responded to the influences about him. At Winchester there was much infidelity and immorality. His devotion to his work, to clean up conditions, was untiring. In a letter he said, "I have too much of stern iniquity and hell rampant to grapple with, to give much time to reading or to church questions." He lived rigorously, often refraining from sufficient food and sleep, compelling himself to rise early, and systematizing his whole life.

About a year of such living greatly impaired his health. There were symptoms of consumption which took away his two sisters. This worked heavily upon his mind and spirit. He did not care to live any longer. However, he redoubled his efforts and activities knowing that he would have to give up the work for a time. He agreed to follow the advice of some friends to take a trip on the Continent, but before doing so he passed the examinations for priest's orders.

*Travel and Discussion.* He traveled along the Rhine, through Germany on to Switzerland. The change of climate, scenery, and activity was of great value to him. His health was restored to a great degree and the sad temperament left him.

During this time he came into contact with peoples of all creeds and phases of thought. He himself mentions the Neologianism of Germany. He did not hesitate to discuss religion with any and all. One of his letters is especially interesting as revealing a talk with a Cesar Malan. "I have just returned from another long discussion with Malan, before several persons, which I do not

like, because calmness in argument is then always difficult. You think of your own victory instead of truth. However I only parred, and allowed him to cross-question me....I could not yield, because I believe all I said was based upon God's truth. He said, 'Mon tres-cher frere, vous aurez une triste vie et un triste minister'.... How we ought to yearn for the day when truth shall not only be, but also be felt to be one."<sup>1</sup> These experiences must have had, at least, an unconscious influence upon him.

*The Condition of the Times.* To all the above circumstances must be added the contemporary conditions. It was a transition period in theology. German philosophy and biblical criticism were entering England and were discrediting and questioning the old doctrinal statements and theories. New theories were attempted and propounded. At such times there are generally two parties: the liberals and the conservatives. Robertson had to pass through this storm. Again, it was a time of transition in politics. It was the period of the revolution in Paris (February 1848)- when Lamartine proclaimed a republic; the time of the Chartist Movement and Kingsley's 'Alton Lock' and 'Yeast'; the time of Cobden's agitation for the abolishment of the oppressive Corn Laws, and the establishment of the principle of Free Trade. Although this political condition may not have had much effect upon his religious views, especially since it came later than his chief struggle, yet it serves to show the unsettled state of affairs in public life. Such always influences to a greater or less degree the mental stability of very sensitive persons who themselves are engaged in public activity.

## II THE STRUGGLE.

Robertson's period of doubt began during his ministry at Cheltenham. Doubt arose quietly and gradually. The influences at work which brought it to a focus are

<sup>1</sup> S. A. Brooke, Life and Letters of F. W. Robertson, Vol. I. p. 77.

not clear and distinct. We must note all the elements in his life if we desire a complete explanation. This struggle illustrates the greatness of little things. Upon this whole period his biographer does not shed much light, especially for our purpose.

In analyzing the *conditions* of this struggle, we find there were three factors which contributed to the development and yet the clouding of his mind. First, there were his friends. His friendship with his rector is very significant. His parishioners declared that they could detect a change in his sermons. His intellectual power increased; his generalizations became more daring. But soon there arose a dispute between them, and Robertson was dissatisfied with his rector's teaching and action. The breaking of this friendship was a great shock to Robertson. Another friendship was formed with a gentleman well read in metaphysics and acquainted with the theological and philosophical discussions in Germany. Brooke thinks "it was partially, at least, due to this friendship that Mr. Robertson escaped from the trammels which had confined his intellect and spirit." Not that he was a passive instrument upon which friends played, but "the chords they struck made him conscious of the music in himself; their sympathy drew him out, and sometimes quickened his whole nature into an almost preternatural activity of thought and feeling."<sup>2</sup>

The second element tending to cause the rise of doubt was the social atmosphere of his parish. It has been called "a fashionable watering place" where "to hold certain doctrines and to speak certain phrases and to feel certain feelings was counted equivalent to a Christian life."<sup>3</sup> He recoiled from all such unreality; he was disgusted with such superficial religious emotion; he gave up reading devotional books lest he should fall into the same habit. Of the orthodox people and the religious papers of the Evangelical School he said, "They tell lies in the name of God." And in a letter he wrote, "As to

<sup>2</sup> Cf. *Ibid.*, pp. 96-99.

<sup>3</sup> A. H. Currier, *Nine Great Preachers*, p. 248.

the state of the Evangelical clergy I think it lamentable. I see sentiment instead of principle, a miserable mawkish religion superseding a state which once was healthy. Their adherents I love less than themselves, for they are but copies of their faults in a large edition. I stand nearly alone, a Theological Ishmael. The Tractarians despise me, and the Evangelicals somewhat loudly express their doubts of me."<sup>4</sup>

The third factor was his reading. He read widely and thoughtfully in Carlyle, Coleridge, Dante, Guizot, Niebuhr, Tennyson, and Wordsworth. Carlyle's literary romanticism and Coleridge's philosophical idealism seem to have made a great effect upon him. The influence of Wordsworth was of no small degree.

Through these and perhaps other factors working together, his doubt gradually but surely increased to such an extent that he could not preach any longer. He gave up his work at Cheltenham, and hastened to the Continent. It was in the famous Tyrol, amidst quiet and rest, that Robertson wrestled in agony and found that calm and peace which passeth all human understanding.

Just what was his condition during this period of a few months, what was the *character* of his struggle, we do not know. His biographer does not tell us; Robertson himself does not reveal it. The stages are veiled in mystery. However, in an address delivered to working-men at Brighton there is a reference to his experience in the Tyrol. We can do no better than to allow him to speak his thoughts. "It is an awful moment when the soul begins to find that the props on which it has blindly rested so long are, many of them, rotten, and begins to suspect them all; when it begins to feel the nothingness of many of the traditional opinions which have been received with implicit confidence, and in that horrible insecurity begins also to doubt whether there be anything to believe at all. It is an awful hour—let him who has passed through it say how awful—when this life has lost its meaning, and seems shrivelled into a span; when

4 Brooke, Life and Letters, etc., Vol. I, p. 101.

the grave appears to be the end of all, human goodness nothing but a name, and the sky above this universe a dead expanse, black with the void from which God Himself has disappeared. In that fearful loneliness of spirit, when those who should have been his friends and counsellors only frown upon his misgivings, and profanely bid him stifle doubts, which for aught he knows may arise from the fountain of truth itself; to extinguish, as a glare from hell, that which for aught he knows may be light from heaven, and everything seemed wrapped in hideous uncertainty, I know but one way in which a man may come forth from his agony scathless; it is by holding fast to those things which are certain still—the grand, simple landmarks of morality.”<sup>5</sup> Nothing more needs to be added to our study of the condition of his doubt. Here it is in small space, but it touches the heart-strings of humanity. It can be felt better than described.

The effect of this struggle can be gained by reading between the lines and by studying carefully what little information we have concerning its character. The first effect was an inner disorganization of his life. Before the struggle the system on which he founded his faith seemed consistent to him. During the struggle it is broken and shattered. But it must be noted that the change was not with the theological system; the change was in him. In doubt the individual hears two voices: the new and the old. Robertson heard the call of the new while he endeavored to maintain the old. He could not endure it, and plunged into a state of spiritual agony. A second effect was the inhibition of the greater life forces. It became painful for him to preach. His teaching was altered and very uncertain, which was noticed and commented upon by his congregation. Wherein he had been powerful and attractive and effective, he was now weak, dull and uninspiring. The third effect was the agony and pain of mind and spirit. This is very evi-

5 Ibid., p. 103.

dent in his reference to his condition in the above quotation. There was no peace and rest with a disorganized soul. Forces were attacking him from every angle and there was no unity of life with which to repel the attack. These three effects are clear and certain; there might have been others but we have no knowledge thereof.

### III. THE VICTORY.

Robertson came through the struggle successfully. What were the predominating *causes* or factors in the victory? I do not think it too much to say that Robertson had a feeling that some day he would see the light of a new day. I base this statement on a conversation which he had with a friend before he left for the Continent. The friend pointing to the summit of Skiddaw said, "I would not have my head like the peak of that mountain, involved, as we see it now, in cloud, for all that you could offer me." "I would," replied Robertson, "for by and by the cloud and mist will roll away, and the sun will come down upon it in all his glory." This is very significant. It seems to me it kept him to a certain extent free from all trace of lower feeling, pride, vanity, and presumption which are generally the attitudes of minds in such conditions. "There is no trace in him of mere intellectualism, still less of sentimentalism, as if it were something fine to be the victim of Divine despair, nor is there, as we may see in George Eliot, any sense of superiority over the logic of superstition—only a profound and unutterable misery."<sup>6</sup>

But we must go deeper in our search for causes. His hope, if there were any, and I believe with him not all hope was extinguished—was based upon and founded in his moral hold upon reality. In continuing the quotation from the lecture to the Brighton workingmen we read these profound words: "In the darkest hour through which a human soul can pass, whatever else is doubtful, this at least is certain. If there be no God, and no future state, yet, even then, it is better to be generous

6 J. Tulloch, Movements of Religious Thought, p. 303.

than selfish, better to be chaste than licentious, better to be true than false, better to be brave than to be a coward. Blessed beyond all earthly blessedness is the man who, in the tempestuous darkness of the soul, has dared to hold fast to these venerable landmarks. Thrice blessed is he who—when all is drear and cheerless within and without, when his teachers terrify him, and his friends shrink from him—has obstinately clung to moral good. Thrice blessed, because his night shall pass into clear, bright day."

A third cause may be found in a fact still deeper—the very reaction of doubt upon the inner life. It is the function of doubt to compel some sort of faith,—generally a new faith. That this was the case with Robertson is evident from a significant sentence in one of his letters. "The soul collects its mightiest forces by being thrown in upon itself, and coerced solitude often matures the mental and moral character marvellously."<sup>7</sup> He must have been describing his own experience. That which seemed to be dividing and destroying his mental and spiritual powers was really enabling them to get a larger and deeper and stronger hold upon Reality.

The sentence just quoted suggests another element in the cause of his recovery, that is, Nature. In the midst of his agony he did not go to the crowded resort, to the city, to his friends or relatives. He went to the quiet and solitude of the Tyrol. The part played by nature dare not be overlooked. Wordsworth, being one of his favorite poets, no doubt suggested to him in "The Tables Turned" a way out of the distraction and agony which he was experiencing, and he took the poet's advice to

"Come forth into the light of things,  
Let Nature be your teacher.

<sup>7</sup> Quoted by Tulloch, *Movements of Religious Thought*, p. 304.

"One Impulse from a vernal wood  
May teach you more of man,  
Of moral evil and of good,  
Than all the sages can."

"Enough of Science and of Art!  
Close up those barren leaves;  
Come forth, and bring with you a heart  
That watches and receives."

It is not necessary to dwell upon the *character* of his new faith. Suffice it to say that his faith was firm. To the workingmen of Brighton he speaks of a faith and hope and trust "which neither earth nor hell shall shake thenceforth forever." Throughout all the charges and criticisms of enemies he never faltered. He knew in Whom he believed, and his faith was strengthened by intellectual conviction rather than parental exhortation and pulpit exclamation. But, further, he possessed a growing, not static, faith. This is seen by sentences from various letters. "Clearer, brighter light every day and more assurance of what truth is and whom I serve." Again, "I could not tell you too strongly my own deep and deepening conviction that the truths which I teach are true. Every year they shed fresh light on one another and seem to stretch into immensity....I am certain that what fresh light I shall receive will be an expansion and not a contradiction of what I have."<sup>8</sup>

It is interesting to note the *effect* which the new faith made. First, it brought peace to his soul and unification to his life forces. His whole heart's expression was found in the phrase, "None but Christ." By this he meant: the mind of Christ. He wanted to have that spirit which was in Jesus, to feel as he felt, to think as he thought, to will as he willed. All judgment must be made according to the principles of Christ. A second effect was to make him more cautious. Naturally sensi-

8 Quoted by Currier, *Nine Great Preachers*, p. 256 f.

tive and very responsive, he becomes more selfrestrained; he no longer is hurried away by hasty impulse. "Before he gave a public opinion on any subject, he studied it with care. He did not agree blindly on the outside, but sought to attain the central point of a question. But having come in this way to his opinion he was bold to avow it. He was loyal to God and his truth, though he might suffer reproach and ostracism because of it."<sup>9</sup> Thirdly, there was an unimpeded outlet for the powers of his soul. There was nothing to hinder the proper functioning of his powers. All were working with unified purpose and aim. The activity of one power did not oppose that of another. Consequently there was an increase of power. We are told that he increased in imaginative and dialectic power. People were attracted by his eloquence and by the clarity and originality of his thought, by his admirable logic, and by his profound grasp and hold upon the realities of life.

#### IV. SOME SIGNIFICANT CONCLUSIONS.

A hasty review of this study will reveal a few thoughts which are of value and worth to the pastor as he ministers to his people.

The first is *the significance of all the factors in one's life*. Robertson's case proves abundantly that we cannot separate man into two, or three, or four divisions, with the conception that each or any one of these can be treated apart from the others. Our functions and powers are closely knit together and to a greater or less degree influence and affect one another. And in order to understand an individual we must carefully consider his training, education, heritage, health, environment, friends, reading, enemies, disposition, etc. All these play a part in making and unmaking personality. For example, the breaking of the friendship between Robertson and his rector may have seemed a small matter to some people, and yet it was this which greatly hastened

9 Quoted in *ibid.*, p. 267.

the climax of his doubt. Again, having a sensitive nature may be considered by some of minor import, and yet this it was which caused much of Robertson's sadness and self-depreciation. The fact is: the power and greatness of little things can hardly be estimated in the moulding of character and destiny.

Again, we note *the necessity for disciplined beliefs*. Robertson was trained in a pious and religious home. Criticisms and questions were not brought forth. It was believed that the Christian's part, like that of the soldier, is to obey, not to question, his religious teachers and teachings. This attitude he took with him into his first parish. But in life's broad field of battle, there must be much defensive work; the enemy attacks from all sides. For such Robertson was not prepared. He lived in a period of transition for both religion and politics. His beliefs had not been carefully thought out, criticised, and mastered. As a result, in the crisis of the times he fell.

Pastors have a sacred duty to perform in the training of their people. I should not contend for negative and sceptical preaching, but I do hold that the pastors must so present the Word that in the positive and constructive one is prepared against the negative and destructive. Great care needs to be exercised lest an attitude of scepticism be produced, but at the same time there is the demand for disciplined beliefs lest we fall into doubt and uncertainty. That must be taught which will stand the test of future examination. And the teaching must not be one-sided, that is, there must be the appeal to the whole man. Religious doubt will to a great extent be avoided if we counsel against *premature philosophizing*. The ancients, for example Plato and Aristotle, would not introduce the youth into the speculations of philosophy until they were somewhat developed and experienced. The reason for this was, the young man does not have the powers of comprehension so developed as to be able to understand most of the intracacies of philosophical speculation. This is one of the weak points in the system of modern education: it plunges the youth into all ques-

tions of life with the inevitable issue of doubt. But if a case of doubt is found, the pastor must avoid making doubt sinful. Perhaps there are doubts which are due to moral causes, but where the doubt is the result of the earnest and sincere seeking for truth the only proper attitude to take is one of friendship, encouragement, and sympathy. It will be remembered that Robertson complained of the attitude of those who should have been his friends and counsellors.

Further, we have seen *the value and power of the moral life*. In the moral life Robertson had a stay and strength which never failed him during the hours of trial. The story of his struggle and victory is the lesson of the power of a pure heart, a good conscience, a noble piety. As the branches of the giant oak are swayed hither and thither by the storms yet remaining rooted firmly in the earth, so the individual, grounded in piety and morality, will remain stable as a rock while passing through the storms of life. The minister dare not be a party to the lowering of moral standards. I am firmly convinced there would be more stability in modern life were there more moral rigor in pulpit and platform teaching. There has been too much of a tendency to compromise many of the great issues of life with the consequence that the youth of today are very uncertain in their moral standards. It was no vain exhortation of Paul when he wrote to the Philippians, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you."

Finally, we learn *the unifying power of faith*. Doubt divides; faith unifies. Doubt disorganizes; faith organizes. These points are well illustrated in Robertson's life. Faith gives one purpose, one aim, to life. Everything is

subordinated to the supreme object of life. For doubt, there are no objects, purposes, and aims in life; all is uncertain. Life has no meaning and value. The individual is divided against himself. He knows not whither to turn, and has no power to make a step forward. Faith gives unity and organization to one's powers, and therewith comes increased power and strength.

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## ARTICLE III.

## IS THE DOCTRINE OF AN INFINITE UNCHANGEABLE DEITY TENABLE?

BY L. FRANKLIN GRUBER, D.D.

One of the most remarkable of the more recent speculative theories is that which so universalizes evolution as to include God Himself. It is a theory that has slowly been growing for half a century, while some of its elements are found in the works of several eminent philosophers of an earlier period. And within recent years it has attained a somewhat fully developed form, as set forth in a number of notable books<sup>1</sup> and in various articles<sup>2</sup> in British and American periodicals. This theory has been welcomed as affording the only plausible explanation of the apparent evolutionary world-process. It is pointed to as the key to the solution of the perplexing problem of the mystery of evil, in the interests of which it was originally suggested. It is, moreover, by some of its exponents, held to be the only theory of Deity compatible even with genuine spiritual religion and reconcilable with such great theological doctrines as those of the incarnation and the atonement.

According to this theory, God is not an omnipotent Being, but One who is either limited by His very nature or circumscribed by the laws and forces of the universe. It is contended that the government of nature cannot be made (in the words of John Stuart Mill) "to resemble the work of a being at once good and omnipotent." It is de-

<sup>1</sup> Among such are the following: "A Pluralistic Universe," William James; "God in Evolution," Francis Howe Johnson (Longman's Green and Co., 1911); "Do We Need a New Idea of God?" Edmund H. Reeman (Jacobs, Phila., 1917); "God the Invisible King," H. G. Wells (Macmillan, 1917).

<sup>2</sup> Among the more important of these are: "The Doctrine of a Finite God in War-Time Thought," R. H. Dotterer (Hibbert Journal, April, 1918); "Some Theistic Implications of Bergson's Philosophy," Frank Hugh Foster (American Journal of Theology, April, 1918).

clared that if God could have made a better world than He did He cannot be perfectly good, and that if He could not have made a better one than He did He cannot be almighty. Thus "in the presence of the tragedies of human experience" it is supposedly impossible to "reconcile the idea of omnipotence with that of universal benevolence."<sup>3</sup> And this, it is held, is forcibly illustrated in great catastrophies, especially such as was the destructive World War, which a perfectly good God would supposedly have stopped or not even have permitted if He were really almighty. Thus from the world's apparent imperfections and especially in the light of human evil, the plausible conclusion is drawn, as the more probable of the alternatives between a limited Deity and One not benevolent, that God cannot be infinite and unchangeable but that He must be a finite Being who grows or develops as He struggles<sup>4</sup> through the ages in overcoming obstacles. Moreover, Bergson's *Creative Evolution* has seemingly strengthened the position of the exponents of this theory of a finite and developing Deity, by affording a large amount of alleged evidence for that theory. Hence a God at least somewhat similar to, if not identical with, Bergson's finite<sup>5</sup> "Vital Impetus" supposedly in or back of cosmic evolution, and therefore manifestly somehow confined within<sup>6</sup> and limited by, and in the last analysis even perhaps identical with, the universe as ultimately nothing but energy, has in certain quarters become a favorite of thought and discussion. Such in outline is this theory of speculative philosophy, which is beginning to make its appeal also to certain prominent theologians.

3 Dotterer, Hibbert Journal, April, 1918, p. 418.

4 Reeman, "Do We Need a New Idea of God?" especially pp. 29 ff.; Johnson, "God in Evolution," especially Chaps. iv-vi; Henry C. Corrane, "Bergson and the Idea of God," Hibbert Journal, Jan. 1914, p. 384; et al.

5 "Creative Evolution," p. 254, etc.

6 This is in line with Hume's suggestion making the universe the body and God the soul ("Dialogues"), a view in some form held also by other writers. Full of interest are also Fechner's cosmological speculations as to the earth-soul, etc., an excellent summary of which was given by James, "Hibbert Journal," Jan., 1909.

Among the exponents of this theory of a finite and developing Deity in one form or another are some of the great thinkers of our day, including presumably, as has already been intimated, the eminent Henri Bergson,<sup>7</sup> regarded by some scholars as perhaps one of the great philosophers of all time, not to speak of such intellectual giants as John Stuart Mill<sup>8</sup> and William James<sup>9</sup>, who have already gone to where speculation is superseded by knowledge. And yet, because the position of these men is so diametrically opposite to that of the united Christendom of all the centuries, as well as to that of virtually all schools of philosophy until within recent years, it would seem to require more than ordinary courage openly to maintain it. But we take it that in their investigations and speculations most of them are wholly devoted to what they honestly consider to be the interests of truth. It is these facts that especially compel a careful and candid consideration of this theory in the light of all the apparent evidence. And because of its general attractiveness and plausibility, an examination of the arguments of its exponents must be made with due regard to their viewpoint.

#### SOME PRELIMINARY CONSIDERATIONS.

There seems to be a feeling on the part of some exponents of the theory of a finite and developing Deity that, because the view of an infinite and unchangeable God happens to be the traditional view, it should not unreservedly be accepted. But, surely, this is not consistent with human belief as to other things. If that would follow, then the idea of the very *existence* of God could not unreservedly be accepted, because it, too, happens to be the traditional view. Moreover, such an extremely negative attitude toward what is traditional would imply the possible nullifying of *all* belief, as well as of all *knowledge*, as even all knowledge is really founded upon ultimate beliefs, the warp and woof of whose evidence may

7 "Creative Evolution."

8 "Three Essays on Religion."

9 "A Pluralistic Universe"; "The Will to Believe."

be said to be partly *traditional*. Then agnosticism would literally be the final upshot of all reasoning and investigation. What a bewildering existence ours would thus be! What a mystic labyrinth of a world! What a blind leader of the blind, human reason! But it might well be questioned whether the view of a so-called static Deity is so universally and unreservedly accepted because it is traditional, or whether it happens to be traditional because it has always, upon apparently incontrovertible evidence, been so universally and unreservedly accepted. This latter is beyond the shadow of a doubt the case. And as to whether the universal acceptance of this view of God rests upon adequate evidence we hope in part at least to show in what follows.

It might here be said in a general way, however, that some merely practical needs of man would not necessitate an infinite and unchanging Deity. This would apparently be true of God as an *object of knowledge*. If God were really a changing Being, even as such He would also be sufficient as a mere object of knowledge for the most colossal mind. And if changes in His Being were proportionate to those of the changing universe, a real knowledge of Him would be as reliable at least as is a knowledge of the universe, where thousands of years produce but slight changes in the configurations even of its constellations. But, surely, our knowledge of the physical universe has changed immeasurably more than has the universe itself. Moreover, though an absolute knowledge of an unchanging God could not really *develop*, even as it could not be *attained*, our actual knowledge of Him must needs undergo changes from age to age, as all must acknowledge it really does, especially as more and more we also read His thoughts and trace His footsteps after Him in His creation, and thus look through *nature* also up to nature's God. But, surely, the change in our *knowledge* of God is no evidence in the least that *He* is changing, even as the change in our knowledge of nature is in no sense commensurable with the changes in nature.

Nor would such a dynamic Deity be inadequate for the real interests of an *unerring and unchanging morality*.

The principle underlying the above argument is applicable also to this point. Surely, even such a supposedly evolving Deity would in Himself be a sufficient ground for man's mere earthly life, as a deviation or change in His moral aspect, upon the theory of such a Deity, would manifestly be negligible in the life of the individual and even in that of the race during many millennia.

Granting now that universal nature is in process of evolution, the question is whether such evolution is itself the manifestation of a struggling, wholly indwelling, Deity, or whether it is merely the *modus operandi* of a transcendent, yet partially immanent, God. That it cannot be the former, becomes apparent from the fact that a *physically* constituted universe must necessarily be *finite*,<sup>10</sup> as well as temporal. And, of course, there could be no evolution to a really *infinite*<sup>11</sup> universe, for such an infinite could not become more infinite. Indeed, the fact of an apparent *evolution* in the universe should of itself be an evidence that it cannot be infinite. Now if God were wholly immanent within such a finite universe, there

<sup>10</sup> "Creation Ex Nihilo: The Physical Universe a Finite and Temporal Entity," L. Franklin Gruber (Richard G. Badger, Boston, 1918), especially chapters iv-vii.

That the physical universe must be finite, seems to be a necessary implication also of Bergson's theory of creative evolution. He apparently even admits its finiteness in his great work on the subject, as on page 244.

<sup>11</sup> Of course if the universe were infinite in the sense of indefinite, as some writers have contended, such evolution might be said to be possible. But, although aware of the several philosophic conceptions of infinitude, we are contending for an infinite than which there could be no greater, or one that could not be increased in any sense. We may indeed speak of such an infinite squared ( $x^2$ ) or multiplied by any other number ( $xxa$ ); but this would express an impossibility according to this definition of an infinite, whether as an impossibility according to this definition of an infinite, whether as an hypothetic physical infinite or as a spiritual infinite, whether as substance or as attribute. Hence there could be no such infinite squared, etc., however it might be contended that the same can at least be mathematically represented.

would still be the necessity of some infinite entity<sup>12</sup> beyond, or superior to, this supposed God-universe, whatever that entity might be either as to substance or as to attributes. Thus the necessity of such an infinite entity, greater than such a God-universe, would nullify the theory that such a wholly immanent God could really be *God*. Hence God in His attributes must transcend the universe, however immanent He may continue within His undoubted creation, whether considered as matter or as ultimately nothing but energy.<sup>13</sup>

From what is said above it is seen that the other alternative, that the apparent evolution in nature is simply God's *modus operandi* must stand.<sup>14</sup> Therefore the limitations and imperfections in nature, the local reverses of such evolution, instead of being due to God's impotence, must be due to the *finiteness* of the *machinery* of nature, as all finiteness necessarily implies limitation with its apparent imperfection. This fact is illustrated on all sides in nature—and of course to a certain extent in man himself—wherein interference, lines of easiest resistance, and universal dependence, are the necessary result of law and order. It is thus seen that such *modus operandi* in nature, with what it involves, on the part of its Creator, is in no sense an evidence that *He* is dependent, imperfect and finite. The finite *process* must not be made the measure of the producing *Agent*. On the contrary, such *modus operandi*,<sup>15</sup> as under His *control and direction* ac-

12 That there must be some infinite entity, all must admit, though it may be contended that a direct proof of this fact would be impossible. And if this fundamental postulate were not accepted, the difficulty would be immeasurably increased, and we should be left to drift in virtually an infinitude of uncertainties even as to things finite and manifest. And thus, if God were not Himself infinite, we should be face to face with a manifest impossibility, namely, that a finite God would be the God or Author of that transcendent infinite, which might be called the transcendent universe.

13 As such a material or energy-constituted universe could manifestly not really be God or be a manifestation of the whole of His Being and attributes, it is seen that pantheism is as untenable as the theory of a finite Deity is seen to be.

14 "Creation Ex Nihilo," chap. viii, especially pp. 269-274.

15 It will thus also readily be seen that Bergson's "Vital Im-

cording to His own imposed *laws*, is itself an evidence that the great *Operator* is not thus limited, either in or by His operation or in or by His own nature.

Moreover, the theory of a finite and developing Deity implies that He would be in process of growth from an impossible beginning in nothingness in the eternity of the past (if indeed we could speak of a past eternity to a to him impossible infinity in the eternity of the future. Indeed, a *finite* developing entity would have had to begin in *finite time*... Moreover, a finite entity could not become infinite either by external accretion or by internal evolution, nor could it without external aid or contact even be able to *increase*.<sup>16</sup> Surely, such increase would again imply some external entity or entities of contact, and indeed of more than mere contact, outside of such Deity; and the ultimate entity would necessarily then be the *real God*. But such an evolution from nothingness to infinity would not only not be possible, but it could not even be eternal.<sup>17</sup> Here then we come to the point where the whole philosophy of cause is against the theory of a finite Deity. The ultimate First Cause, as is even implied in what is said above, must by nature be *one* and *infinite*, and therefore necessarily *unchangeable*, and all other causes must be *secondary* and *finite*.<sup>18</sup> And that one ultimate infinite and unchangeable First Cause must be God,

"*potus*" cannot be identical with God. But if it be a reality, it must be a manifestation of this *modus operandi* of the Creator within the already created universe, or perhaps within the universe continually in process of creation or development.

16 Such a theory can least of all consistently be held by such as also accept the law of the conservation of substance (matter and energy, or matter or energy) as absolute. A discussion of the supposed absoluteness of that law and its application to the subject under consideration will be found in the "Bibliotheca Sacra," Jan., 1919, pp. 128-129.

17 A finite Deity could not be an eternal Becoming (even in the future), unless that Becoming could end in an impossible absolutely infinite, nor could such a finite God, as a Becoming be a self-existent and eternal Being ("Creation Ex Nihilo," chap. iii). Hence the ground of His Being would have to be elsewhere, and of course either directly or indirectly in a really self-existent and eternal entity as a sort of supergod. Hence such a Being could not really be God.

18 "Creation Ex Nihilo," chap. v.

who, moreover, as an adequate creative Cause must be a *spiritual Personality*. Hence all these secondary causes must be His created agencies or instruments of operation; and such use of means must thus be by *choice*, even as the creation of finite secondary causes must have been by choice, and therefore not by necessity. We must, of course, also distinguish between physical cause, which is necessarily mediate, and spiritual cause, which is primarily immediate. So must we also distinguish between physical entity and spiritual entity, as well as between the idea of infinity as hypothetically applied to the one and the idea of infinity as applied to the other.

Moreover, the factor of human will, created with manifest freedom of action within certain limitations, together with the fact of man's finiteness, would account for all native human imperfections and consequent natural errors. Man's natural finiteness implies *necessary* relation to, and interdependence in the midst of, multiplex finiteness. There is thus a blending of freedom with partial necessity in environment. It is this that affords a possibility of acting contrary to, and rising above, environment and natural or social restrictions within certain limits. And without such freedom this would not be a moral world. Hence the possibility of *sin*, as found universally actualized in the race, not further now to discuss its theological history. And thus, in the *accumulation* of wrong due to human limitations and human sin, we can look for the explanation of all the so-called human evil since the advent of man. And it is, of course, seen that this in no sense would imply evil or imperfection, or any element of finiteness (as is being asserted) in man's *Creator* as the God of both nature and man—thus speaking of man as distinct from nature.

This preliminary discussion should therefore be sufficient to indicate that this theory of a finite and developing Deity is untenable from the *philosophic* point of view. And although the purpose of this article is rather to con-

sider several of the more purely theological arguments that have been advanced in defense of this theory as against the doctrine of an infinite and unchangeable God, this discussion has been deemed necessary because of the philosophic background of the theory itself and as also affording a background even for the following answers to the several arguments advanced. But as the more purely philosophic aspect of this subject has been considered elsewhere,<sup>19</sup> we shall not further here discuss the same.

#### THE DOCTRINE OF GOD'S INFINITUDE AND GENUINE SPIRITUAL RELIGION.

It has been contended that genuine spiritual religion would be impossible upon the basis of God's infinitude and consequent unchangeability; and the arguments adduced in defense of this position have much to commend themselves to the human heart so apt to yearn for experimental sympathy. And indeed some manifest religious difficulties involved in the theory of a developing God would hardly in themselves constitute sufficient ground for rejecting the theory of such a Deity, if the theory could otherwise stand. Presumably, if such a view of God were matched by His Being, our religion would so regard Him and we should accept Him as a developing, instead of an unchanging or static, Deity, in our worship, with due recognition of His evolving nature. Moreover, merely to meet our human needs, and even those of a world or of a multitude of worlds, would not necessarily require the knowledge and care of such an *infinite* and therefore *unchanging* God. But the heart spontaneously rises from the changing world to what it conceives as an unchanging God, as that in which alone it instinctively feels it can rest absolutely secure. And this fact itself, like the turning of the flower toward the sun, is an index of the existence of that great Reality.<sup>20</sup> And further-

<sup>19</sup> "The Theory of a Finite and Developing Deity Examined," L. Franklin Gruber, "Bibliotheca Sacra," October, 1918, pp. 475-526.

<sup>20</sup> A. Seth Pringle-Pattison: "The Idea of God in the Light of Recent Philosophy," p. 250; et al.

more, in our very limitations which make God's knowledge and care necessary, and which necessarily imply some unlimited Being beyond ourselves, we have another striking intimation that the God to whom our hearts involuntarily rise in worship, must Himself be that unlimited or infinite Being.

Moreover, if it were true that spiritual religion would be impossible on the basis of the doctrine of a static God, then spiritual religion would have been absent from the Church, and of course from the world, all these centuries, and would not even yet have made its advent, as that has been the prevailing view at least since the days of Christ. That certainly would be a sad commentary upon the Christianity of the past. And, of course, in a general but real sense, genuine spiritual religion itself would, according to the implications of this theory, be a matter of aeonic development,<sup>21</sup> and not the result of an impulse of a soul created in the image of a transcendent Creator, toward whom its aspirations should *naturally* be. Indeed, as, according to this theory, God must be wholly *immanent* in nature and man as the media of His self-expression in continual *evolution*, or perhaps in a veiled but real sense even *identical* with the supposedly evolving cosmos, genuine spiritual religion would naturally be a development *associated or linked with the development of Deity*. Thus, in its last analysis, genuine spiritual religion would grow with this supposedly growing Deity and would approach perfection as the Deity would approach infinity. Or, in other words, the limits of genuine spiritual religion would be parallel to the limitations of Deity. Hence only when that Deity would attain infinity in His alleged development, if that were possible, would genuine spiritual religion attain its perfection. It should therefore be evident that genuine and perfect spiritual religion would be matched alone by an *infinite* Deity. Hence, from the arguments for, and the implica-

<sup>21</sup> See also Bergson's "Creative Evolution," chap. ii.

tions of, this very theory we have reached a *reductio ad absurdum*.

Again, according to the further implications of this theory, even our *conception* of Deity, or the theory itself, must needs grow<sup>22</sup> with, or continue parallel to, the Deity Himself as He would grow or develop. But as the doctrine of an infinite God has always been, and is even now, virtually universally accepted, that doctrine, even upon the basis of those very implications of this theory of a finite Deity, would apparently stand. However, it is contended that there are *growing numbers* who hold to the theory of a *finite* Deity. But this fact is wholly in conflict with what we should expect according to this theory, as noted above. According to this contention as to "growing numbers," the conception or theory of Deity would, of course, be a Divine evolution in man not necessarily parallel to the alleged development of the Deity Himself. And yet, the present practically universal acceptance of the doctrine of an infinite and omnipotent God would nevertheless have to be taken as an unerring indication that it would require a good many millennia of *further* evolutions on the part of a supposedly merely immanent Deity to involve in, or perhaps rather to involve into, the human race as His most exalted expression, the consciousness<sup>23</sup> of His alleged real nature as a Being with limitations analogous to those of man. Such hypothetical evolutionary struggle<sup>24</sup> on the part of Deity to overcome obstacles with which He is alleged to be confronted or beset, would thus even yet have attained an infinitesimal part of its higher purpose at least in man. Hence the Deity Himself would also as yet apparently have de-

<sup>22</sup> Very striking are the following words of Bergson: "If.... evolution is a creation unceasingly renewed, it creates, as it goes on, not only the forms of life, but the ideas that will enable the intellect to understand it, the terms which will serve to express it." ("Creative Evolution," p. 103).

<sup>23</sup> Such evolved God-consciousness, as well as also self-consciousness, might be regarded as an evolved self-discovery, with some suggestive implications as to both God and man, or even as to God in man.

<sup>24</sup> See note 2, page 2.

veloped comparatively little. Indeed, in the fact that our *theory* of Deity has to be matched by, or be parallel to, our *conception* of Him, we are face to face with another dilemma. Surely, no one would deny that the conception of an *infinite* and *omnipotent* God as a product of an involving Deity, or of the evolving mind, is more exalted than that of a *finite*, *impotent*, and *struggling* Deity. This fact is indeed already implied in the preceding discussion. Hence the *older* doctrine of an *infinite* God would have to be the product of a higher evolution than the *newer* theory of a *finite* Deity. It is needless to add that this would indicate a process of devolution instead of a process of evolution. Another *reductio ad absurdum*!

From what is said above, even according to this theory with its implications, the nearer also our conception or *theory* of Deity should approach that of an infinite and unchangeable God, the more perfect would our *religion* become. And thus, again, as a finite Deity could not attain infinity, so even our conception or *theory* of such a Deity should approach that of an infinite and unchangeable God, the more perfect would our *religion* become. And thus, again, as a finite Deity could not attain infinity, so even our conception or *theory* of such a Deity could not become that of an infinite God. But whence then the hitherto *prevailing doctrine* of an infinite God? However, it would clearly follow from the above points that genuine spiritual religion would continue to come with the continued development of the conception or theory of Deity, and yet could not attain perfection even as a finite Deity could not attain infinity, as has been shown. And thus the limits of genuine spiritual religion would be parallel not only to those of the Deity Himself, but also to, and indeed because of, our *conception* or *theory* of Deity. Therefore, the doctrine of an *infinite* Deity as actually *matched* by that great Reality, would alone be compatible with a perfect or genuine spiritual religion. And this would be true not only for worshipers in this world but unquestionably even for those in the world to

come. But as this conclusion, which is a logical deduction from the principles of the theory of a finite Deity, is the very opposite of the contention of its exponents—that the theory of a finite Deity alone would flower into genuine spiritual religion—we have reached still another *reductio ad absurdum*. The above discussion, it might be noted in passing, should also serve to manifest the subtle but none the less real pantheistic background of the theory of a dynamic Deity, as well as some rather unsuspected logical conclusions to which its expressed and implied premises lead.

What, then, are the facts as to the doctrine of an infinite and unchangeable Deity? It should require but little further argument to show that such a God alone fits into the conception of a truly spiritual religion, even as He alone can really *fully* meet and satisfy all the yearnings and aspirations of the human heart. If God were not an unchangeable and omnipotent, but a growing and impotent, Being, then what permanence in Him could constitute a sure ground of hope to the religious instincts of the trusting soul? Indeed, the very facts of impotence and change in man make the need of unchangeability and omnipotence in the God of his faith all the more imperatively necessary to the aspiring personality. Belief in such a God is not only consonant with the best and almost the universal thought and conviction of all ages on this subject, but it is also flanked on every side by the fundamental principles of reason and sanctified common sense. Moreover, unchangeability and omnipotence in God seem to constitute such a fundamental postulate of reason as to make any other conception of Him unthinkable.

In the light of the above-mentioned manifestly fundamental *a priori* fact as to God's unchangeability and omnipotence, or His necessary infinitude, we would naturally seek for a reason why so great a *psychologist* and thinker as William James nevertheless contended that God must be a finite Being, not now to speak of other men. And

this reason we may readily find in his theory of nature as constituting a *multiverse*,<sup>25</sup> instead of *universe*. For the implication of such a theory apparently is that *our* God might be some sort of tribal Deity for this world, one among equals ("one of the eaches") for other worlds or other universes, and that He might even be a sort of subordinate Deity or World-Builder to some supergod or supergods.<sup>26</sup> But the manifest fallacy involved in such a conception need not be set forth here.<sup>27</sup> It is needless to say that this theory leads away from a consistent monotheism to an inconsistent, and even a contradictory, polytheism; and surely that would almost infinitely multiply the mystery of existence. As already noted, there must be some Being that is infinite; and as there can manifestly be no two infinities of the same kind, or of the same essence, and as an infinite cannot be constituted of more than one (as no number of finites or entities less than infinite could constitute an infinite), such an infinite Being must be a unity of essence. And as God must necessarily be the highest and greatest entity, or else some greater and higher entity would have to be a god to Him, He must be that infinite One. Hence He must be *one* in essence, however He may be conceived of under different persons. Or, in other words, there can be but one God according to reason, as well as according to the Scriptures.

Now how about the human need of companionship and sympathy, as an alleged evidence that God must be a developing and even a suffering Being? Well, the apparent assumption seems to be that actual experimental sympathy on the part of God, with all that it *involves*, would be necessary to win human love and adoration. But is this correct? Nay, rather, are not our love and adoration naturally considered by us all the more worth-

25 "A Pluralistic Universe," pp. 325 ff.

26 Note also H. G. Well's distinction between God and the so-called Veiled Being, in "God the Invisible King"; Rashdall's distinction between God and the spirits; also the quite frequent distinction between God and the Absolute.

27 See "Bibliotheca Sacra," October, 1918, pp. 484-485.

ily bestowed if their object is wholly free from all our necessary limitations and consequent imperfections? However, if the Person who is the object of our love and adoration should also be able by nature to sympathize with us in our infirmities, while yet retaining His perfections in their fulness, then our love and adoration would surely be deepened. And this is exactly what the Christian Scriptures declare to be the case in the Person of our Lord Jesus Christ, "Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men."<sup>28</sup> Hence, in Christ Jesus, who as God without losing His divine perfections took upon Himself our nature, sin only excepted (as indeed sin is not part of our essential nature), "We have not a high priest that cannot be touched with the feeling of our infirmities."<sup>29</sup> Thus this objection from the idea of sympathy and suffering vanishes before the doctrine of the incarnation, the alleged difficulties of which we shall now proceed to consider.

#### THE DOCTRINE OF GOD'S INFINITUDE AND THAT OF THE INCARNATION.—ARE THEY RECONCILABLE?

One of the most plausible arguments that have been advanced, at least as against the Church's position, in defense of the theory that God is a finite and evolving Being, is based upon the doctrine of the incarnation.<sup>30</sup> It has been intimated that such an incarnation would necessarily involve contradictory elements, and would therefore be impossible, if God were an infinite and therefore unchangeable Being. Hence, as these two great doctrines would supposedly nullify each other, it is held, the Church could not consistently accept both of them. And it must be acknowledged that the test of the doctrine of the infinitude and unchangeability of God by applying to it the doctrine of the incarnation, bears upon the surface

<sup>28</sup> Phil. 2:6-7.

<sup>29</sup> Heb. 4:15.

<sup>30</sup> Foster, "American Journal of Theology," April, 1918, p. 276. Johnson, "God in Evolution," p. 93; et al.

at least the appearance that the former doctrine would be untenable in the light of the latter.

The charge has been made that most of the defenders of the doctrine of the incarnation, or of the formula expressing it, "take refuge in mystery and incomprehensibility in their attempts to defend it." This is to a certain extent true, as indeed it is equally true that in their final analysis all formulas or definitions, as indeed all knowledge, lead to or rest in mystery as their ultimate foundation. And here, of course, we are dealing with the idea of God, or with *Divine* existence, where we should naturally expect to be confronted with mystery. For a God whose existence would be fully comprehensible by us, would hardly match even our fundamental idea of Divinity. A God thus comprehensible could not transcend the mind of man, the limits of whose conception of Him would thus have to be His circumscription or limitation.

Suppose we apply the above argument from mystery to man in his dual nature. As at least theologians hold, and as indeed do most philosophers, man is both body and soul, physical and spiritual, material and immaterial, ponderable and imponderable. Most of these men will undoubtedly agree that soul and body are united in one person, and that the physical organs of sense, in being acted upon by the non-ego, are the soul's instruments of knowledge of external nature. There is here then an external contact, a mediating organism, and a spiritual recipient of the impression. But as to the nature of the ultimate contact between physical nature and spiritual personality there is a range of opinions as wide as is the whole compass of epistemology.<sup>31</sup> Mystery here? Yes! Does that mystery prevent men from accepting the duality of man or the practical reality of knowledge? No! Again, if soul and body are united in a personal union so as to constitute one ego, then it must follow that whatever takes place either in soul or in body must also in a real sense be attributable to the whole ego.

There are thus many universally accepted facts that

<sup>31</sup> See "Bibliotheca Sacra," October, 1919, pp. 399-400.

nevertheless cannot absolutely be proved; and some can even be disproved by speculative reasoning that is virtually unanswerable. Thus, who can absolutely demonstrate all the fundamental axioms of mathematics; or who can refute the arguments of non-Euclidean geometry, that tridimensional space is not the only possible physical space-reality, or some of its applications and conclusions, such as that the sum of the three angles of a triangle is not equal to two right angles? Or who can resist the idealist's logic for the non-reality of matter? But, surely, no one would on that account cease to accept such postulates of reason, or we might almost say of common sense, as fundamental realities, and act as if they were not true or as if they did not exist, at least as things to be taken into account in actual life. And, of course, the idealist's argument against the reality of the physical world would not move even the idealist himself to attempt to pass through a physical solid, or to act in any other way as if neither his body nor his physical environment were a reality. There is thus a residual mystery at the bottom of every intellectual crucible!

To reject a teaching or fact about Deity simply because it is involved in mystery, would surely be as absurd as to reject any teaching, belief, or fact of knowledge; for all, in the last analysis, are equally involved in mystery. Some apparently impossible or inexplicable mysteries must be accepted; but their very apparent impossibility or inexplicability implies, or becomes the basis of, the possibility and explicableness of things that are manifest. And thus the *evident* facts, together with their definitions, become acceptable as resting even upon the mysterious whose existence thus makes them possible and intelligible. If these fundamental mysteries were not accepted simply because they are mysterious, then we should have a multiplicity of non-fundamental mysteries that would otherwise be immeasurably more bewildering. Among such fundamental mysteries are, of course, those of the reality of external nature, the existence of a transcendent Supreme Being by whom the universe exists as the product of an absolute creation, however immanent

He may continue in it, the fact of human consciousness, as well as the duality of man already noted. If any of these were rejected as too mysterious, the mysteries involved would be almost infinitely multiplied. The same is true of the fact of the incarnation, without which forever drifting humanity would be without a compass and the moral world without a pole-star. The mystery of man's state and existence would not only be deepened but universalized.

We hold, therefore, that the objection to the doctrine of the infinitude and unchangeability of God, because of the alleged difficulties involved in applying to it the doctrine of the incarnation with its necessary mystery, is without validity. The doctrine of the infinitude and unchangeability of God has not been refuted in the objection, nor has that of the revealed incarnation in any sense been jeopardized by applying it to the former doctrine. The objection really amounts only to an attempt to bring the supernatural—as such incarnation must necessarily be—down to the level of the natural to test another supernatural by it. Or it may be regarded as an attempt to rise from the natural into the sphere of the supernatural and there to test one supernatural mystery by another equally mysterious, by applying to both the laws and principles of the natural. What, then, is the value of the test?

There is an essential and fundamental difference between the supernatural sphere and the natural sphere, and between their respective principles and laws, even as there is a fundamental and essential difference between the Creator and His relative and dependent creation. The one is spiritual and not governed by physical laws and limited by time and space relations, which themselves are creatures only for the conduct of the cosmos, as already noted. The other is physical with physical attributes and physical relations of space and time. The two are therefore distinct and different, yet not so that the higher cannot penetrate the lower, but that the lower cannot ascend into or control the higher. The Creator is, there-

fore, not limited by the imposed limitations of His creation,<sup>32</sup> although that creation is thus limited by the Creator by those very impositions. The Creator must be *absolute* at least as to His *creation*, and is therefore not governed nor adversely affected by it. The creation must necessarily be *relative* and *dependent* as the *finite* work of its Creator. And we find that there is considerable confusion in the arguments of the objectors to the doctrine of an infinite and unchangeable God, as to the *relation*<sup>33</sup> between creature and Creator, as is evident even from the contention, already briefly discussed, that limitations in nature and man imply limitations in the Creator. The conception of God as an evolving Being may therefore resolve itself into one of *relation of Creator to creature*, at least as its ground or reason. And thus if that view of relation of Creator to creature as the ground of the view of the Creator is erroneous, as we shall presently still further show, so also must be the view that is grounded upon it.

Surely, if the Creator as the Bergsonian "Vital Impetus" were wholly confined within the bounds of the necessarily finite creation, or if the supposedly ever-operating Deity were somehow *identical*<sup>34</sup> with the finite energy-constituted universe, that Deity or Creator would necessarily have to be *finite*, and the limitations of that Deity would be (or be parallel to) those of cosmic evolution. Hence, also, as there is apparently some real evolution, or a succession of changes, in nature, such a Deity could Himself *not be unchangeable*. Indeed, the implication

<sup>32</sup> The following words by Bowne are to the point: "Nature, conceived as a barrier to God, or as something with which God must reckon, is a pure fiction, a product of unclear thought." ("Immanence of God," p. 81). See also Ward's "Naturalism and Agnosticism," pp. 567 ff.

<sup>33</sup> This accounts for many unwarranted statements, like the following: "God clearly cannot be at once an omnipotent transcendent being creating a world by word of mouth and an indwelling life-force working through an evolution covering unnumbered centuries of time." (Reeman, "Do We Need a New Idea of God?" p. 22).

<sup>34</sup> Hegel's dictum would thus have to be true, "Without the world God is not God"; or rather, without the universe there could be no God.

seems to be that an infinite and unchangeable God *within* the universe would necessarily make of that *universe* a *static* entity. But, then, the universe itself, by a strange contradiction,<sup>35</sup> is rather generally assumed to be *infinite*.. The manifest fallacy thus lies in displacing a transcendent, and apparently *partially immanent*, Deity by one *wholly immanent in a universe* that is necessarily *finite*, and which is itself supposedly simply the product from or of His own Being. Or, in other words, the key to the supposed contradiction between an *unchangeable* God and an apparently *evolving* universe is found to be in the conception of a *wholly immanent* Deity. Surely, the unchangeability of God, if both *immanent* and *transcendent*, as well as if *wholly transcendent*, could in no sense be said to necessitate unchangeability in a really God-created universe; nor can a physically constituted and necessarily finite and changing universe imply a changing God as its Creator. Hence, with the setting aside of this fallacy of relation of Creator to creation as an argument for a finite and changing Deity, must in so far at least go the theory which it was set up to defend. And for the positive argument from universal nature in direct demonstration of the infinitude and unchangeability of God the Creator as against His as necessarily finite creation, we would refer the reader to the philosophic defense of that doctrine, already cited.

Let us now consider more specifically the union of the two natures in the incarnation. It is true that man is by nature "ignorant, weak and localized"; but the assuming of human nature by the Second Person of the Holy Trinity could not impose necessary limitations upon His essential *divine* Being. To say that man is by nature limited thus and so, is far from proving that the Christ of New Testament history was *necessarily* so limited. On

35 By the implications of this theory, an infinite universe would imply an infinite Deity as Creator: thus no evolution would be possible either to the universe or to its God.

the contrary, according to the emphatic teachings of the apostles and of Christ Himself, all His limitations were voluntary or self-imposed, even as His incarnation itself was voluntary for the purpose for which it was to be. And indeed on some occasions He allowed His Divinity to become at least partially manifest even in the midst of His voluntary humiliation, as when He turned water into wine by His own word, fed multitudes with a handful, walked on the waters and stilled the tempests, raised the dead by His own power, and especially when He stood before the astonished three in transfigured glory. And it would seem that one of the chief purposes of the last, which was truly a *theophany*, was a temporal unveiling of His essential divine glory, to illustrate through His human nature His real Divinity, in whose attributes even that human nature was sharing except as He willed to refrain from their exercise. And in His glorified and exalted state, that humanity, inseparably united with Divinity, does enjoy the communication of the divine attributes, as is clearly taught in Revelation. Indeed, this must follow from the personal union of the Divine with the human in the incarnation. To deny this is to separate the two natures, which continue permanently united in the henceforth inseparable personal union of the now reigning Lord, as even the very nature of such incarnation demands.

Moreover, man himself, as to his essential nature, is what he is by the will of God in creation, as must be acknowledged; but God in the incarnation would surely not be limited by the limitations of man's *created nature*. As the soul of man dominates the material elements of which his body is composed and gives to them new and superior properties, so should it be only natural to expect that God in human nature would so dominate it as to impart to it Divine properties. And, as is implied in what is said above, this is exactly what the facts of the Saviour's life on earth and of His exalted state in glory, as set forth by His apostles, unmistakably prove to be the case. Surely, the created limitations of human nature would by this

new and manifestly higher creation (in the incarnation) be overcome or set aside and that nature made to conform to its new relation to the otherwise unlimited Lord. Thus the objection that the same person (Jesus Christ) would be "both all-wise and ignorant, almighty and weak, omnipresent and present at some definite spot exclusively," falls by its own weight as invalid, because based upon erroneous premises. If Christ was, or even if He were now in heaven, "almighty and weak," He was, or would be, so as a matter of choice, not of necessity, even as in lifting a weight of ten pounds, because I exercise it I have the power to lift ten pounds and yet may have the power, though not exercised, of lifting a ton. The one is power in action, the other is power in possession or potential. Nor does the one in the least set aside or interfere with the other. The same would be true of other self-imposed limitations. So likewise was Christ's voluntary exercise of only a small part of Divine power, and that only occasionally, no real limitation of that power. Nor are the limitations in nature and in man in any way an indication that the divine power apparently immanent in nature (but also necessarily transcendent) is thus limited, or that the power manifest in nature is the measure of the power of the great Author of nature.

Thus Christ's self-imposed limitations in the temporal non-exercise of His divine power, in no way nullified His divine unchangeability and omnipotence in themselves. An omnipotent Being who could not thus limit himself, would not be omnipotent. That humiliation was, therefore, not contrary to His will; and hence it imposed no *necessary* limitations upon the nature and attributes of God. The objection against the doctrine of divine omnipotence and omnipresence and omniscience because of an alleged limitation of these attributes in the incarnation, has therefore no weight as an argument for the theory of a finite and developing Deity as against the generally accepted doctrine of God's infinitude and unchangeability. On the contrary, we should say that in this doctrine of the incarnation God's infinitude in attributes,

and therefore His unchangeability, is attested and emphasized rather than nullified. If God were not infinite in attributes and unchangeable in nature, we should not look for an incarnation to save men. His very unchangeability made such provision in the incarnation necessary for man's salvation, and His infinitude and omnipotence made it possible. If He were by nature only a dynamic or developing Deity, then an incarnation would manifestly mean a retrogression rather than a development; and that retrogression would be a still further limitation of His attributes in their finiteness. For, if He were a limited and evolving Being, His very limitations and evolutions would apparently imply the impossibility of an incarnation by choice. And naturally there could be no incarnation according to the very definition of an *evolving* being.

Hence the incarnation could not have taken place if God were a limited but developing Being. But to a being infinite in will and power, such an incarnation would be quite possible as a matter of free choice, while to such a being there could indeed be no necessity. And for the reason cited above, that incarnation would not, and indeed could not, change, and could therefore in no way limit, Him either in essence or in attributes. A clear distinction must thus be made between the attributes of God in themselves considered and their *exercise* or *manifestation* as in the incarnation of God in Jesus Christ of history. Hence even in the incarnation we have an incidental evidence of the infinitude and omnipotence of God, and not one against these attributes.

#### THE DOCTRINE OF GOD'S INFINITUDE AND THAT OF THE ATONEMENT.—ARE THEY RECONCILABLE?

Although the doctrine of the atonement is necessarily associated with that of the incarnation, we shall here separately examine the doctrine of infinite and unchangeable Deity by the application to it of the former doctrine,

according to the definition, "as the rendering by Christ of an equivalent for the punishment of sinners."<sup>36</sup>

It is true that "unchanging justice demands the punishment of the sinner." But because the sinner personally is not punished inasmuch as "his punishment is borne by another," it does not follow that therefore divine justice is defeated or set aside. We must bear in mind such significant statements as, "I am the vine, ye are the branches,"<sup>37</sup> and "There is therefore now no condemnation to them that are in Christ Jesus."<sup>38</sup> True, this throws us back again upon the mystery of the incarnation and also upon that of the union of the believer with Christ, however one may explain that union. The plain teaching is, that the believer is in some mysterious manner united with or related to Christ by faith, and that in accordance with the natural provision of the incarnation, his sin has been punished in Christ, who was made sin on our behalf "that we might become the righteousness of God in him."<sup>39</sup> Who can say that God's justice is thus set aside or defeated, that man's sin is not punished or atoned for, or even that the sinner, now in Christ by faith, has not been punished in Him? And if those of the opposite position refuse to accept these teachings of the Saviour and the apostles in terms of their evident meaning, we must again call attention to the fact that in these things we are dealing with unmistakably transcendental realities.

As already intimated in the foregoing argument as to the mystery of the incarnation, there are many things that at least to the uninitiated may seem utterly irreconcilable and even contradictory, which upon the plane of a higher synthesis may become altogether consistent. Data of a lower order, or of an intrinsically different nature, may not bring conviction because they are not applicable as evidence; while proper data, or such as are of the same nature or order, because they are relevant as

36 Foster, "American Journal of Theology," April, 1918, p. 276.

37 John 15:5.

38 Rom. 8:1.

39 2 Cor. 5:21.

evidence and therefore applicable, may prove apparently contradictory facts or truths to be perfectly harmonious. So in dealing with these transcendental realities it would be manifestly absurd to reject them, either as contradictory or as in themselves erroneous, simply because our arguments or our data of reasoning, which are of a lower order and not germane or applicable, do not lead to definite conclusions as to these things so transcending our order and therefore our reason. Surely, the infinite cannot be deduced from finite premises. And while there may *seem* to be a contradiction of elements in the doctrine of the atonement when tested with the tools of reasoning that have been developed upon the physical sensorium, there surely is none in the light of related *doctrines*. So there can be none when viewed from the higher plane of the supernatural sphere to which those doctrines relate and in which our conceptions of time and space and essence and the relations that grow out of, or are associated with, these, do not hold.

It may truthfully be said even that, in declaring that there are irreconcilable or contradictory elements in the doctrine of the atonement when the doctrines of the infinity and omnipotence of God are tested by it—and that therefore the doctrine of a static God must fall—the finiteness or impotence of God the Creator is by implication *assumed*. It is to *limit* Him in reason and action to the categories of reason and action to which man His creature by his *created* nature is limited. To declare that the punishment of Christ for the sinner while the actual sinner goes free, is an evidence of the impotence of God in His attempt to save the sinner—whom He could supposedly not save *in* his punishment—would certainly amount to a twofold limitation of God. It would, of course, imply that the particular method of the atonement through the incarnation of Christ was the only one possible to God, and it would equally imply that God is so limited in His dispensation of justice that He could not account man righteous while punishing his sin in a substitutionary or vicarious sacrifice, without contradicting divine justice. Now who is equal to such a thing as to

decide on the merits of God's dispensation of justice or to limit Him to one special method of saving man? It is sufficient to say that such is manifestly His revealed method of salvation and such His dispensation of justice!

Moreover, to question God's omnipotence because of such a method of redemption, as indeed because of anything else that is consistent with Divine goodness and wisdom, simply because in our reason we cannot rise to the high level from which the apparent discord is "harmony not understood" by us, is by implication even to assume either that we are virtually *omniscient* in reason or that God is *limited* in power and wisdom; and in a sense it is to assume both. And if the former manifestly implied assumption would be untrue, surely no one should declare for the latter. Let us not confound the essence of things with their relations considered with reference to time and space. Their essence, which is not as such in time and space, is not determined by time and space relations. So neither can God's justice and power, which are absolute as far at least as we are concerned, be gauged by the application to them of our necessarily limited or circumscribed ideas of them based upon their isolated manifestation in space and in time as in the atonement.

The possibility or impossibility of an act of God, or of a fact pertaining to His nature or attributes, is not dependent upon our *conception* of it. In fact, any apparent impossibility would soon become possible to our understanding by the repetition of its occurrence, while the possible would soon become the apparently impossible by ceasing to be. Thus conceivability and inconceivability are wholly relative terms, and have their existence alone in the mind of man as it reasons upon the laws or experience of actual occurrence. With reference to things in their *essence*, conceivability and inconceivability are by no means synonymous respectively with possibility and impossibility. These objections against the doctrine of an infinite God are thus seen to disappear before a searching examination of them.

From what has been said it should be apparent that the test of the doctrine of an infinite and unchangeable Deity by the application to it of the several other fundamental theological doctrines, does in no way affect the integrity of that great doctrine. And, of course, the integrity or truth of the doctrines used in the test is found to be as little jeopardized by the test as the integrity or value of testing acid is in its application to gold. Other arguments advanced in defense of the hypothesis of a finite and developing Deity as the possible key to the solution of the problem of the apparent evolutionary world-process, as well as of the problem of the mystery of evil, might be examined in a similar manner. But what is said above would in principle be applicable largely also in answer to such arguments. The chief burden of our discussion has been to prove the invalidity of the arguments of the exponents of that hypothesis by disproving some of the premises upon which it is founded. And we believe that enough has been said to sustain the conviction that the theory of a finite Deity is wholly untenable in the light of all the evidence and that God must therefore be *infinite in all His attributes* and consequently an *unchangeable*, and of course necessarily a *spiritual, Personality*.

St. Paul, Minnesota.

## ARTICLE IV.

THE UNION MOVEMENTS BETWEEN LUTHER-  
ANS AND REFORMED

BY PROFESSOR J. L. NEVE.

## CHAPTER VI.

German Evangelical Synod of North America.

(Continued).

3. *An Under-Estimation of the Differences Between Lutherans and Reformed.*

In perusing the literature of the German Evangelical Synod one receives the impression that the differences between the Lutherans and the Reformed, doctrinal and practical, are not sufficiently appreciated.

(A) *The difference on the Lord's Supper* is spoken of as the only one, and it is in no sense considered as a hindrance to union. Schory says: "The Reformed Church as well as the Lutheran teaches that the Holy Supper is not merely a memorial, but a gift of grace. The Confessions of the Reformed prove sufficiently that in the holy Supper more is received than just bread and wine, namely, the Body and Blood of our Lord Jesus Christ, of course as a spiritual food and a spiritual drink, for the strengthening of the faith and for the confirming of the soul in following the Lord. If now the views of the two churches differ on the question of 'how' this spiritual gift is mediated—and this is admitted—so it is to be remarked that here we are confronted with a divine mystery which neither the Lutherans nor the Reformed have explained nor can explain. Regarding this 'how'—and here we have the only difficulty—the Evangelical Church insists upon freedom of conscience for

the individual. In her confessional paragraph she says: "With respect to that *how* you may hold to the Lutheran and to the Reformed conception, according as, in your own judgment, the one or the other view approaches best the Holy Scriptures; only do not make your view the shibboleth of a division, but grant the other man who holds the opposing view, the same liberty, which you claim for yourself." (Geschichte, p. 8). But these words show an under-estimation of the difference on this subject, not to speak of the fundamental difference in doctrine and life, of which this one difference is only a symptom.

Let us state as briefly as possible what the Church of the Augsburg Confession teaches. Proceeding from a realistic conception of the words of Christ when he instituted the Supper,<sup>37</sup> she teaches that *in, with and under* the bread and wine, as vehicles and means, the "truly present" Body and Blood of the Saviour are received *cum ore* by all who eat and drink—for the forgiveness of sins and the nourishing of the spiritual life of the believer; for judgment to the unbeliever and unworthy. The Church of the Heidelberg Catechism and the whole family of Reformed churches, chiefly on the basis of a spiritualistic interpretation of the words of institution, but also by declaring that earthly, created, finite things cannot be used for the communication of things heavenly, spiritual and infinite, reject this Lutheran teaching from beginning to end. In describing the teaching of the Reformed Church on the Lord's Supper we cannot content ourselves with a definition.

Calvin constructed his symbolical doctrine of the Eucharist upon the basis of a number of analogies between the Supper (its elements and the use of it) and the spiritual features that suggest themselves.<sup>38</sup> We shall

<sup>37</sup> Matthew, Mark and Luke, in their reports, have the identical words "this is my body," and Paul's phraseology, while differing slightly, reports essentially the same.

<sup>38</sup> The difference between Zwingli and Calvin may be briefly stated as follows: Zwingli took bread and wine to be the symbols of Christ's Body and Blood; Calvin saw in the eating and drinking of bread and wine a symbol of a spiritual receiving of Christ's Body.

mention a few of those analogies: (1) As our bodies are nourished by bread and wine, so our souls are nourished by the spiritual influences received from the body of Christ. (2) As with our mouth we eat and drink bread and wine, so we receive by faith the fruits of Christ's suffering. (3) As surely as in the Supper we receive the visible elements, so surely indeed was Christ's Body given for our redemption on the cross and is again given to the believers as a seal for the forgiveness of sins in connection with (cum) the sacramental rite.<sup>39</sup> The signifying features in the rite (as for instance also the breaking of bread) are emphasized everywhere by Calvin and by the Reformed theologians,<sup>40</sup> and it is in the system of these analogies that the fundamental doctrine and the design of the Lord's Supper is seen.<sup>41</sup> It is not out of place to make use of such analogies in preaching, when the aim is to bring out the devotional and the liturgically significant features by which the participants in the holy Supper may be spiritually helped *as long as the fundamental conception is in harmony with Scripture and with the doctrinal experience of the Church.* This has always been done by the conservative teachers of the Church, by church-fathers such as Irenaeus,<sup>42</sup> and also by the Lutheran dogmaticians.<sup>43</sup> The Lutherans also believe in the memorial and in the seal, but they cannot agree when such a system of analogies is used as the basis for a spiritualistic interpretation of the words of institution. This method of arriving at a doctrine of the Lord's Supper left Calvin essentially in harmony with Zwingli, whose conception of the Eucharist as a memorial he merely supple-

<sup>39</sup> What Calvin meant when he spoke of a receiving of Christ's Body we shall see a little later.

<sup>40</sup> Calvini Institutiones IV, 17. See also Chas. Hodge, Systematic Theology III, pp. 611-650.

<sup>41</sup> An old Reformed writer, Amandus Polanus, in "Partitiones Theologicae" (1600), lib. I, p. 225, expressed the teaching of his church correctly when he stated: "Sacramenti forma interna ac essentialis est pulcherrima illa analogia et similitudo signi et significati."

<sup>42</sup> See W. Rohnert, Die Lehre von den Gnadenmitteln, pp. 151 ff.

<sup>43</sup> Cf. Joh. Gerhard, Loci Theologici, XXII, V, 20.

mented by adding the conception of the seal or pledge of the thing signified.

Here may be the place for a few words on the question what Calvin meant when he said that in the Supper the believers, that is, the elect, receive the Body and Blood of Christ.<sup>44</sup> He even spoke of the substance of Christ (*materiam aut substantiam*).<sup>45</sup> But all such expressions are not to be taken in the sense of Art. X of the Augsburg Confession and the rest of the Lutheran Symbols. The spiritual food, to Calvin, is really not the Body of Christ as His glorified humanity, but merely something that Christ, by giving His Body and Blood, did and suffered for us.<sup>46</sup> Again he says: "From the hidden fountain of divinity, life is, in a wonderful manner, infused into the flesh of Christ, and thence flows out to us."<sup>47</sup> Hodge (III, 628) calls Calvin's conception "a dynamic presence." Others have called it a "virtual presence." But it is a presence fundamentally different from the real presence of Christ's glorified humanity in the Supper, which Luther taught.<sup>48</sup> Hodge remarks that the "almost universal answer of the Reformed Confessions" is that the communicant receives and appropriates "the sacrificial virtue or effects of the death of Christ on the Cross."<sup>49</sup> Calvin contended with great determination for two statements as being fundamental: "(1) that believers receive elsewhere by faith all they receive at the Lord's table; and (2) that we Christians receive nothing above or beyond that which was received by the saints under the Old Testament, before the glori-

44 Consensus Tigurinus, Art. XVIII, Inst. IV, 17, 9.

45 Institutiones, book IV, chapt. 14, sec. 16; cf. IV, 17, 11, 24.

46 Inst. IV, 17, 1, 5, 9, and at many other places.

47 Calvin's *Confessionis Capitum Expositio*, in Niemeyer's collection of Reformed Confessions, pp. 213 f.; cf. Inst. IX, 17, 9.

48 Cf. Calvin's *Secunda Defensio* against Westphal, p. 896: "I say that Christ's Body is effectively exhibited in the Supper, non naturaliter, sed secundum virtutem, non secundum substantiam." Christ's Body is regarded as confined to the Right Hand of God in heaven. This is the general conception of the Reformed Confessions. Cf. Consensus Tigurinus 21, 196; Confessio Scotica 21, 353; Confessio Helvetica 21, 522.

49 Systematic Theology III, 645 f.

fied Christ had any existence.”<sup>50</sup> He accepted the language of the words of institution, particularly the terms “Body” and “eating”, but he reinterpreted these, on the basis of his analogies, so as to stand for and to mean Christ’s life and suffering which we appropriate through faith for our salvation.<sup>51</sup> In other words, Calvin saw in the Sacrament merely the promise or the Gospel certified.<sup>52</sup> The Sacraments were to him “a pedagogy of signs for a weak faith.” In the conception of Calvin they work merely through the psychological impression of a symbolical act. There is more than in the conception of Zwingli, because of the emphasis upon the sacramental action as the pledge and the seal, but both agree in the symbolical conception.

The teaching of the Lutheran Church is fundamentally different. We have expressed it above and may express it once more in slightly different phraseology: Independent of man’s spiritual condition—strong faith, weak faith, conscious or unconscious faith, indifference or even frivolous unbelief—purely because of the divine institution, bread and wine, in the sacramental action, are the actual vehicles for the communication of Christ’s glorified Body to all who eat and drink in the Supper: for the nourishment of the spiritual life of all the spiritually hungry, but for the condemnation of the unrepenting and unbelieving. In the view of the Lutheran Church, the mystery does not lie in the doctrinal difference between Luther and Calvin, i. e., in the question whether the realistic or the spiritualistic interpretation of the words of institution renders the correct conception; no, the mystery is to be sought in the *unio sacramentalis* itself, i. e., in the question how bread and wine in the Supper can be vehicles for the heavenly gift so

<sup>50</sup> Hodge, as cited, III, 647.

<sup>51</sup> Cf. *Institutiones* IV, 17, 5.

<sup>52</sup> *Institutiones* IV, 17, 14; cf. English translation by J. Allen, II, p. 538: Iterum repeto quum coena nihil aliud sit quam conspicua testificatio, quae Jo. 6 habetur, nempe Christum esse panem vitae, qui e coelo descendit, panem visibilem intercedere oportet, quo spiritualis ille figuretur. See also Stahl p. 86.

that "in, with and under" these earthly means (*materia terrestris*) Christ's glorified humanity (*materia coelestis*) can be communicated. Before this mystery the Lutheran Confessions simply say that God can do what He promises. They believe that in the Sacrament a *special* gift is received, namely, a spiritual food which, in God's will and power, is substantialized in Christ's glorified humanity and communicated as such. The Sacraments work different from the Word. The Word works by an appeal to the faculties of mind and soul, by convincing the hearer of sin and judgment and by acquainting him with the grace of God in Christ. In the preparatory service, as in the liturgy expressing the sacramental action, there is much of this same work of the Word, which is to aid us to become worthy communicants so that we may receive the blessing. But the specific work of the Sacrament as such is different from that of the Word. It communicates the special gift in an immediate way, not through the actions of our soul, but rather in the way the Holy Ghost was poured out upon the disciples when they were in a state of waiting, after the preparation of the heart had taken place through the preaching of the Word. The work of the Word is inseparable from the Sacrament, but not identical with it, the same as that outpouring of the Spirit was not identical with the preaching of Peter that had preceded. The gift of Christ's glorified humanity in the Sacrament is to the worthy communicant a seal upon the forgiveness of sins. It nourishes the divine life, it works a longing after God, a stronger faith, the gift of perseverance, an illumination of his understanding. The new man is strengthened and more and more fashioned after the divine image. This is not the *ex opere operato* teaching of the Roman Catholic Church. Rome says that the Sacrament brings the blessing merely by the administration (provided a mortal sin does not stand in the way); the Lutheran Church teaches that the condition for receiving the blessing is repentance and faith worked through the Word. As long as this is regarded as the

condition, and the Word as a means for working repentance and faith is held to be inseparable from the Sacrament, the charge of a magical working is without foundation.

The teachings of the Lutheran and of the Reformed Church on the Lord's Supper are exclusive of each other. It is true, Luther never wrote against Calvin. But that was because during the lifetime of Luther Calvin's position on the Supper was not clearly known.<sup>53</sup> But Luther, after all, practically fought Calvinism when he took his uncompromising attitude against the mediating teaching of Bucer, to which Melanchthon had begun to incline.<sup>54</sup> When this mediating interpretation of the Real Presence was openly expressed in the articles of faith drawn by Bucer and Melanchthon for the introduction of the Reformation into the city of Cologne, Luther realizing that the end of his life was drawing near, felt it to be his duty to let the world know that he had never departed from the position of a Real Presence, and, therefore, published (1544) his last Confession of the Supper.<sup>55</sup> Calvin also knew that his difference from Luther was exclusive and fundamental for the life of the Church. He knew that he was essentially in harmony with Zwingli and Oecolampadius.<sup>56</sup> The attitude of Calvin toward the Lutheran conception of the Supper can be seen in the fact that though usually moderate in controversy, he indulged in the most severe expressions when he came to discuss the Lutheran teaching of a Real Presence. This doctrine was to him utterly absurd, a papistic invention, and one

53 Cf. Koestlin-Kawerau, *Martin Luther*, vol. II, p. 577; Hering *Geschichte der kirchlichen Unionsversuche* I, 196; Our discussions, p. 22, *Lutheran Quarterly*, Oct., 1918, p. 557.

54 Cf. De Wette, *Briefe Luthers* IV, 557 f., Koestlin-Kawerau, as cited, II, 329, 335. See the text of the Wittenberg Concord on the Lord's Supper in *Corpus Reformatorum* III, pp. 375 ff.; English in Jacobs' *Book of Concord*, II, 235.

55 *Kurtz Bekenntnis D. Martin Luther's vom Heiligen Sakrament*. Erl. Ed. of Luther's Works XXXII, pp. 379 ff. Cf. Our discussions pp. 13 ff. *Luth. Quarterly*, Jan'y 1918, p. 111.

56 See the *Consensus Tigurinus* and his letter to the Swiss churches prefixed to his *Consensionis Capitum Expositio*, in Niemeyer's *Collectio Confessionum*, Leipzig 1840, n. 201.

of the grossest among all errors, explainable to his mind only by the influence of Satan.<sup>57</sup>

(B) *Baptism.* We cannot agree with so many writers of the German Evangelical Synod when they treat the difference on the Lord's Supper as unessential. Neither are they correct when they treat it as practically the only hindrance in the way of union. The difference on the Lord's Supper is merely the symptom of a general fundamental difference.<sup>58</sup> There is the same fundamental difference with regard to Baptism and the means of grace in general. Baptism is to the Reformed Confessions a ceremony for the initiation into the Church,<sup>59</sup> a testimony of the believer's confession before men,<sup>60</sup> a symbol of cleansing from sin and *as such*, that is as a symbol, an assurance of forgiveness of sins for the elect.<sup>61</sup> Graul, paraphrasing the Heidelberg Catechism on this subject, writes: "Baptism is merely a *figure*, that like as the filthiness of the body is washed away with water, so also our sins are washed away by the blood and Spirit of Christ (which are really the active causes), but it is also a *seal* of the thing signified, that, as certainly as the one is done, the other takes place; it (Baptism) does not, therefore, *effect* regeneration, but is a mere *figure* and *seal* of it."<sup>62</sup> Here again the doctrine rests upon the analogies between the constituent parts of the rite and its spiritual suggestions. It is spiritualistic in character, and as an ordinance and in its spiritual significance, the Sacrament of Baptism is on a level with circumcision in the Old Testament. John's Baptism is regarded as being essentially the

<sup>57</sup> Calvin's *Institutiones* IV, 17, 19: "Horribile fascino satan dementavit eorum mentes. Cf. English edition by J. Allen, p. 543; cf. 542, 551. See also Wangemann, *Una Sancta* I, book 5, pp. 167 ff.

<sup>58</sup> Compare what we wrote p. 30, *Luth. Quarterly*, Oct., 1918, p. 564.

<sup>59</sup> Second Helvetic Confession 20, 517. Cf. *Calvini Institutiones* IV, 15, 1.

<sup>60</sup> *Institutiones* IV, 14, 13.

<sup>61</sup> *Institutiones* IV, 15, 1-6. *Catechismus Palatinus*.

<sup>62</sup> See English translation by Martens, after Seeberg's preparation of Graul's book for the twelfth edition; cf. *Calvini Institutiones* IV, 15, 14.

same as the Baptism instituted by Christ.<sup>63</sup> Baptism, then, works merely by the pedagogy of the rite. The forgiveness of sins is in no wise received through the sacramental act, that is, through the water in connection with the Word, as the Lutheran Church teaches; for the application of water is only a symbol through which a certain assurance of forgiveness is illustrated and received, provided the recipient has turned in repentance and faith to God or is doing so, under the act of Baptism, or will do it later, and so receives the Baptism of the Holy Spirit. To Calvin, the efficient factor is not Baptism, but the Word which works, not through Baptism, but, at best, in connection with it. Baptism is, therefore, not "necessary for salvation" as the Augsburg Confession (Art. IX) holds. It is not a real means of grace, and offers no real assurance of grace. Here again, as in the Lord's Supper, the difference is fundamental and exclusive.

Martensen says: "Calvin's doctrine (of the means of grace) rests upon a dualism distinguishing between the kingdom of grace and that of nature, between heaven and earth, Spirit and body.<sup>64</sup> The finite is regarded as incapable of the infinite. The divine is not allowed to combine vitally with the human. It is insisted that salvation comes from God direct, not by any mediation of divinely appointed acts of the Church. The Sacraments are, therefore, empty signs, empty ceremonies which receive a content only in so far as the faith of the predestinated or eternal election is positing into them for him as an individual. In fundamental opposition to this view the Lutheran Church is established upon the relation of a *res in re* (one element in the other as opposed to a side by side relation) between the heavenly and the earthly, in order to communicate to man the grace of God. Lutheranism does not want to overlook the fact that man as an object of God's saving grace is a being of spirit *and of body*. The influences of his spiritual life are conducted through the channels of his senses. For

63 *Institutiones IV*, 14, 23; 15, 9.

64 *Christian Dogmatics*, Sec. 263.

this reason God has chosen the audible Word, particularly the preaching of the Gospel (Augsb'g. Conf. V) as a means of communicating the Spirit and His saving influences, and also the Sacraments in which the gift of His grace is communicated to man through the elements of His creation.<sup>65</sup>

(C) *The Word* has been mentioned as a means of grace, and many writers of our symbolical literature insist that even here the difference between Lutherans and Reformed may be observed. Graul-Seeberg<sup>66</sup> says: "The difference between the Lutheran and the Reformed Confessions begins already in the doctrine concerning the Word. The Reformed Confession makes it a *guide* to eternal life; but the Lutheran Confession, in accordance with Scripture, makes it a real means of grace, which not only shows where to find the treasure, but also imparts it, for it is a power unto salvation (Rom. 1:16), a seed of regeneration (1 Peter 1:23), full of Spirit and life (John 6:63). The Spirit does not *hover over* the Word, but comes to us *in* and *with* the Word." To the Lutheran Church, the Word of God as an embodiment of the eternal Word is a living vital truth carrying the divine power within itself, because it is always in a union with the Spirit. In the conception of the Reformed, who view the Word of God largely as a book of laws, containing certain truths and observances that are imposed upon man by God, the Holy Spirit is separated from it. The Holy Spirit may or may not accompany the Word.<sup>67</sup> That peculiar distinction between the external and the inner Word appeared as an objection to the Lutheran conception of the means of grace right from the be-

65 We refer to the instructive sketch of M. Reu, *Die Gnadenmittellehre* (Chicago, Ill., Wartburg Publishing House, 1917), particularly pp. 64-67; cf. p. 5.

66 *Distinctive Doctrines*, p. 152.

67 For a scientific review of the matter see J. A. W. Haas in an article in the *Lutheran Church Review*, Jan'y, 1919, p. 5 f.; also H. Schmidt, *Handbuch der Symbolik*, pp. 367 ff.

ginning in the writings of Zwingli and Oecolampad.<sup>68</sup> It may be objected that this difference on the Word does not appear so much in present-day discussions, and no doubt many preachers and writers of the Reformed churches are not conscious of such difference. Yet the real character of a church appears in the periods of its doctrinal conflicts; in times of confessional indifference the true nature of the Church is always beclouded.<sup>69</sup>

Calvin's doctrine of predestination is inseparably linked up with this distinction between the external and the inner Word. God "inclines the hearts of those whom he has predestinated to everlasting life to faith, through His Word and Spirit; whilst He calls all others only *externally* through the Word, but does not accompany it with His Spirit to make it *effective* in their hearts."<sup>70</sup> The Lutheran Church cannot agree to such a distinction between the external and the inner Word. It destroys the universality of grace and makes salvation through Christ uncertain. If that distinction is to be accepted, then the efficient promise of the Gospel is not the foundation of hope for the individual Christian, but that foundation is a secret election (Calvinism), or it is the subjective experience of a revival (Arminianism).

It needs to be seen that the differences which we have reviewed all point to a fundamental difference which permeates the whole conception of the means of grace. Luther stated the fact when he said to Zwingli: "Ye have another spirit than we." The investigations of Prof.

68 Zwinglii Commentarius de Vera et Falsa Religione, Opera ed. Schuler et Schulthess VII, pp. 131 seq. 138. Cf. Luther's Works (Walch), Schwaebisches Syngamma, XX, p. 691, Oecolampad's answer *ibidem* XX, pp. 769, 770. Cf. Luther's Grosses Bekenntnis vom Abendmahl XX, 1304. While Calvin expresses himself with some caution upon this subject, he is in harmony with the earlier leaders of the Reformed Church. Cf. Institutiones IV, 16, 19. Helvetica Posterior, p. 468.

69 See the fine observations on this matter by Rudelbach, Reformation, Luthertum und Union, pp. 185 f.

70 Distinctive Doctrines, p. 151, with references to the Canons of Dort, chapt. I, Art. VII. Westminster Confession, chapt. X. The Consensus Genevensis on the "Eternal Election of God." Representative Reformed writers accept this doctrine (cf. C. Hodge, Systematic Theology III, x p. 483).

von Schubert<sup>71</sup> have shown us that it is a mistake to take these words of Luther as an expression of unkindness to his opponent. His refusal of the hand of *fellowship* and to commune where they had failed to arrive at a confessional agreement was to him a matter of conscience. We know, from letters to his wife and to others, that Luther was in a peaceful attitude of mind when he said those much-quoted words. At the close of that colloquy he was very hopeful of a union. And yet, in his refusal, he spoke as a prophet. He felt that a fundamentally different "spirit" stood in the way. History has proved that he was right. The negotiations with Bucer, the confessional development of Calvin, the Union movements of the seventeenth century, the history of Protestantism up to this day have all shown that there is a difference of spirit that cannot be overcome. Each side has developed its own theology, its own confessional and practical traditions, and an altogether different church life. One cannot see how two churches constructed upon principles so opposed to each other can enter into an organic union.

#### 4. *Public Teaching of the German Evangelical Synod.*

A church body establishing itself upon the Union principle is confronted with a peculiar task when it comes to the creation of an official church literature. The conflicts in the Prussian Church Union were for many years about the Agenda, i. e., the liturgical forms for church worship and for ministerial acts. This Agenda aimed to adapt itself to Lutherans and Reformed alike.<sup>72</sup> While the form of distribution in the Lord's Supper did not contradict the Lutheran conception neither did it give expression to it.<sup>73</sup> In 1895 the matter was finally settled by publishing a new Agenda with parallel forms for the administration of the Sacraments. There was a Lutheran form for the Lutherans, a Reformed form for the Reformed congregations and also

71 Zeitschrift fuer Kirchengeschichte, Gotha, 1908, p. 354.

72 Chapter V, p. 119. *Lutheran Quarterly*, Oct. 1919, p. 534.

73 Cf. p. 127. *Lutheran Quarterly*, as cited, p. 542.

a Union form for the congregations that had actually joined the Union.<sup>74</sup> With regard to the catechism, the matter is simple in a purely confederative union. In the Prussian Church Union, which in the central provinces and in the East is overwhelmingly Lutheran, the catechism of Luther is used, and the Reformed use the Heidelberg. In the Rhine Provinces, where the Reformed Church is strong, either the Heidelberg or a Union catechism is in use, and Union catechisms are found in Anhalt, Hesse, Nassau, Waldeck, Hanau, Baden and in the Palatinate on the Rhine.<sup>75</sup> The difficulty comes in the case of an absorptive Union where Lutherans and Reformed are to be united into one confessional Union. Here the question arises whether the teaching is to rest upon the consensus of the Lutheran and the Reformed Confessions.

Much has been written on the consensus and the dissensus.<sup>76</sup> A consensus of the Lutheran and the Reformed Confessions on the doctrine of the means of grace is non-existing, and the dissensus in this very important sphere of Christian teaching extends to many other doctrines (the person of Christ, election, Church, Church government, Church service, absolution, etc.) There is less writing on these matters to-day as compared with the sixteenth and the seventeenth centuries and the first half of the nineteenth century, simply because the problem has been thoroughly and exhaustively ventilated and the lesson has been learned that a doctrinal union between Lutheranism and Calvinism cannot be looked for.

The Union movements of the seventeenth and the nineteenth centuries have impressed their historical lessons indelibly upon the historically intelligent theologians of the leading churches. In the middle of the nineteenth century the problem of a doctrinal union was still on trial, and the great theologians of the mediating school

74 See p. 137, *Luth. Quarterly*, p. 552.

75 See p. 138; in *Lutheran Quarterly*, Oct. 1919, p. 553.

76 See the very instructive chapter on this subject by Stahl, *Lutherische Kirche und Union*, pp. 50-80.

in Germany—the so-called consensus theologians—were hopeful of its realization. Prof. J. Mueller at Halle and Prof. I. C. Nitzsch at Bonn and later at Berlin labored for a crystallization of the consensus and for an incorporation of the same into a public confession upon which the Union might establish itself. In that draft for an ordination formula, which was presented by Nitzsch to the General Synod in Berlin (1846), we have the tangible result of that movement.<sup>77</sup> But this “Nicenum of the nineteenth century”, or “Nitzschenum,” as it was called,<sup>78</sup> failed of adoption. It is exceedingly interesting to observe that all this took place at a time when creed-making on the basis of the “fundamentals” as contrasted with the “non-fundamentals” was in the air. It was in 1845, in a convention at Liverpool, in England, where the nine points constituting the doctrinal basis for the Evangelical Alliance had been drafted. General Superintendent W. Hoffman (Berlin) and Tholuck (Halle) were present. And it was in those years when in the old General Synod of the Lutheran Church in America the men of “American Lutheranism,” under the special lead of Dr. S. S. Schmucker (together with Drs. Kurtz and Sprecher), were at work to create a symbol for a “Lutheranism modified by the Puritan element,” which, finally, 1853, appeared in the “Definite Synodical Platform.”<sup>79</sup> But this undertaking also failed. The failing of the consensus at that convention in Berlin (1846) marks the change in the Prussian Church Union from an absorptive to a confederative Union.<sup>80</sup> And it was the failure of the Definite Platform theology in the old General Synod of the Lutheran Church in America, which established the English Lutheran synods in America upon the historic Lutheranism of the Unaltered Augsburg Confession.

77 See p. 131 and the foot notes.

78 Kurtz, Church History (English, 1888), Sec. 193, 3.

79 Cf. Neve, Brief History of the Lutheran Church in America (second ed., pp. 122-28; also A. Spaeth in R. E. XVII, 665; XIV, 165.

80 Cf. p. 132, Luth. Quarterly, Oct., 1919, p. 547.

After this discussion, in which it has been our intention to bring together for easy review some lessons of history, we shall examine the official teaching of the German Evangelical Synod.

Our task is to be undertaken on the basis of the following literature: The Evangelical Catechism, revised edition of 1896 (the same in German on parallel pages). Next comes the interpretation of this catechism by D. Irion: "Der Evangelische Katechismus, aus der Schrift und Biblischen Geschichte erklaert" (a book of 453 pages). Herausgegeben von der Evangelischen Synode von Nord-Amerika (1897). The author of this interpretation of the catechism has his heart in the Lutheran dogma, and aims to express it to the limit of consistency with the official position of his synod. This can be seen especially in the discussion of the Sacraments in general and of Baptism in particular. On the Lord's Supper the position is not quite so clear (cf. p. 356), and in the appreciation of the difference between the Lutheran and the Reformed conception there is the Union feature (p. 364). This catechism, however, while published by the synod,<sup>81</sup> seems not to be regarded as the official or the recognized teaching of the synod, for in the preface by the Literary Committee we see that the individual difference of this exposition of the catechism from its predecessor (written by Andreas Irion, father of the present author) is justified on the basis that "such difference within the agreement on the fundamentals is legitimate in the Evangelical Church." This has reference not only to the form, but also to the doctrinal conception. The aim of the synod is always to avoid a *confessional* expression on the matters of disagreement between Lutherans and Reformed, and to appeal to Scripture without commitment to a definite interpretation. See our discussion in this chapter, sub III, 2: "Scripture versus Confession." Another important source for learning

81 On the title page we read: "Herausgegeben von der Evangelischen Synode von N. A."

the public teaching of this body is the "Evangelical Fundamentals (part two), Evangelical Belief and Doctrine, or the Evangelical Catechism Explained for use in Catechetical Instruction, the Sunday School and the Home" (1916). This little book of 153 pages, prefaces itself as "a somewhat abridged translation" (by J. H. H.) of Dr. D. Irion's "Erklaerung des Evangelischen Katechismus." In some characteristic omissions and additions the tendency of this book appears to be to tone down the more Lutheran position of Dr. Irion (cf. pp. 141-143). There is, however, nothing to indicate the official character of this compend on "Evangelical Belief and Doctrine" beyond the fact of its being in the main an abridged translation of Dr. Irion's work.<sup>82</sup> Another source for ascertaining the synod's doctrinal position is the "Evangelical Book of Worship, published by the German "Evangelical Synod of North America (1916)." This work of 299 pages comprises the liturgical formulas and the forms for ministerial acts. Here we are in a special sense upon official ground, because the book was authorized by the "General Conference of the German Evangelical Synod of N. A. at Louisville, Ky., Sept. 1913." Let us now see how, in this literature, the synod has dealt with the matters of doctrinal conflict between the Lutheran and the Reformed Church.

(To be continued.)

<sup>82</sup> On the history of the official catechism in the German Evangelical Synod see Braendele in R. E. XIV, 179, 33; 180, 3 ff.; 180, 3 ff.; Muecke, p. 117; Schory, p. 105 ff.

## ARTICLE V.

## CURRENT THEOLOGICAL THOUGHT

I. ENGLISH. BY J. A. SINGMASTER

(From the October 1920, Quarterlies)

WILLIAM HENRY ROBERTS

President J. Ross Stevenson of Princeton Seminary in an article in the *Princeton Review* speaks as follows of Dr. Roberts, the late Permanent Clerk of the General Assembly.

The service of the late Dr. Roberts to the cause of his Master was many sided. During his whole ministry he was a faithful and convincing preacher of the gospel. Evangelism was constantly on his mind and heart and he was interested in every movement directed towards the conversion of souls. He had the pastoral instinct and his annual reports to the General Assembly on Christian Life and Work revealed his close and sympathetic touch with all the problems of the parish. He loved to teach and every phase of Christian education challenged his attention and cooperation. The long list of books and pamphlets and reports of which he was the author and editor is an enduring monument to his literary taste and ability. He was a noble spirited citizen and patriot, and loyally supported any enterprise which served the betterment of the community and the welfare of the nation. His business training, knowledge of men and administrative talent admirably fitted him for the executive positions which he filled with marked efficiency. But Dr. Roberts was preeminently a churchman who loved and served the Church of Christ with an ardor and a diligence which few men in his generation have equalled.

CONFERENCE ON FAITH AND ORDER

Dr. Ainslie, in the *Christian Union Quarterly* reports

on the Conference on Faith and Order held in Geneva last August. We quote several paragraphs pertaining to Creeds and to the Eastern Church.

The second topic had to do with the question, "What Is the Place of the Bible and a Creed in Relation to Reunion?" Dr. C. Anderson Scott, of England, in his addresses which opened and closed the discussion on this subject, recognized the permanent place of the Bible and pointed out the necessity of a revised creedal statement in keeping with scriptural declaration and modern times. This at once raised the question as to the Church's attitude toward the ancient creeds and again there were two groups—those who revered the past so devoutly that they felt the ancient creeds such as the Nicene Creed and the Apostles' Creed should be incorporated into the life of the present day Church, holding continuity with all the past, and those who likewise revered the past and honored the long line of the faithful in Christ, but who felt that we must speak to the people of this day in the language of to-day. This was carried further in these questions of the Continuation Committee:

1. What degree of unity in faith will be necessary in a reunited Church?
2. Is the statement of this one faith in the form of a creed necessary or desirable?
3. If so, what creed should be used, or what other formulary would be desirable?
4. What are the proper uses of a creed and of a confession of faith?

These are the questions for the World Conference. Around these and others like them local conferences may be and doubtless will be held in preparation for the World Conference, so as to find the mind of the whole church on these subjects.

The presence of the Eastern Orthodox delegates was a fine contribution to the conference. The suggestions of the Metropolitan of Seleukia, Bishop Germanos, relative to the steps toward unity were as timely and practical as

though they had been formulated in a conference in America.

The Eastern Orthodox Church has turned its face toward the front with an understanding and purpose that means a new day in its history as well as a new force in the Christian unity problem.

Sectional unions must come first and the presence of the Eastern Orthodox delegates in the conference may mean the opening of the way toward union between themselves and the Anglicans. It would heal one of the divisions in the episcopacy to say the least. Such a union would hasten the union of the Protestant household, which is already discovering itself to be embarrassingly too nearly agreed to be apart. Turns in the road indicate new possibilities.

#### THE THEOLOGY OF JOHN ROBINSON.

The Pilgrim Fathers and their beliefs are naturally discussed on the Tercentenary of their landing at Plymouth. Professor Scullard of London writes of them in *The Hibbert Journal*, and especially of the theology of their great teacher. We quote in part Robinson's rational conception of God.

Unlike Luther and some other of the sixteenth-century reformers, Robinson was a lover of philosophy. To him the universe was a rational order, and "nothing true to right reason, and sound philosophy, is, or can be, false in divinity." There was little of the mystic about him, except in the sense that vital religion is always mystical, and still less of the fanatic. Every doctrine must justify itself in the court of Reason, or at least be accepted on rationally approved authority. And from this point of view is there not much to be said for his conception of God? If God be the first and ultimate reality, must He not be self-contained? "Of Him and through Him and unto Him are all things." God does not exist for any end outside Himself: He is Himself the Creator of ends. He does not exist primarily for the good of the creature: the creature exists for Him. The modern humanitarian

notion that the goal of the universe is the well-being of man would have seemed to Robinson an impious inversion of the truth. God is Supreme in His own dominions or He is not God. A finite God is no God at all, but a pale projection of man's fancy, creating a God in the image of self, or, as Robinson might have put it, "making a bridge of his own shadow only to fall into the water." The glory of God is infinitely more than the good of men. It is the cause and ground and substance of all good. How, then, can a rational God love men more than He loves Himself? The love of God for men is the love of His own work in them. God loves all good things, "as he communicates with them, less or more, the effects of his own goodness."

#### BERGSON AND CHRISTIAN THOUGHT

Dr. Mackintosh. Professor in New College. Glasgow, in the *Review and Expositor* gives a valuation of Bergson in his relation to the Christian faith. He finds his chief value as a destroyer of materialism, thus rendering at least a negative service to the faith.

Probably, were Christian thinkers questioned as to what, in their judgment, is M. Bergson's highest service to faith, the majority would reply promptly: His destructive critique of materialism and mechanism as all-comprehensive points of view. His work in this respect is especially valuable for its disinterested and scientific character. It is a criticism of these philosophies from within—in the light, as it may be put, of their own ideal. Bergson disarms materialism by explaining it. He points out that it so much falls in with the natural bent of intelligence that "even when we convince ourselves of its absurdity we are drawn to it as the needle to the magnet." The reason is that, being creatures made for action, our minds comprehend reality most easily in that form, namely matter, in which we can with least trouble measure and manage it. The intellect petrifies the real, lest the continual change actually going on in living fact should baffle apprehension, and our work be

thus robbed of all purposes and achievement. Everything like explanation of thought by cerebral events; all suggestions that "the brain can produce the mind in any way that is analogous to the secretion of a gland or the functioning of an organ," Bergson abhors. He argues convincingly that if this were true, or anything like it, knowledge as a whole would become illusory. The limited series of events in the cells and fibres of the cerebral cortex cannot produce the cognition of a reality unconfined in space and boundless in time. In point of fact, the brain is an organ subservient to the directing agency of intelligence. It resembles a telephone exchange, in which different connections have to be made in accordance with different calls from the outer world. When the stimuli reach the brain, some go through automatically; others are checked and sifted before passing into action; preception means hesitation, choice the making of distinctions. Thus the brain, Bergson holds, is to be regarded as a motor mechanism, fitted for the reception and transmission of movement; it is the mind's tool, not its creator or sustainer. Nor has biology any use for a theory which, like materialism, would make biological science an impossibility. For materialism is openly at war with the fact that a living creature represents far more than the immediate effect of an immediate past; "we see in it the preservation and activity and continuity of an illimitable past." If there were nothing but matter, the accumulated storage of organic memory, so to call it, would be unintelligible.

#### THE ANCIENT CATHOLIC CHURCH

In the same Quarterly, Dr. Faulkner of Drew Seminary asks the question "What was the Ancient Catholic Church?" If we take the Apostolic Church as the first great creation of Church History, the Ancient Catholic Church was the second. What this Church was is answered by discussing Its organization, Its doctrine and spirit, Its undue exaltation of the Sacraments, and Its

exclusiveness, the alone guarantor of salvation, the corporation of grace. Beginning with the exaltation of certain elders for the defence of the faith, the hierarchy was born. The bishop was the first note of the Catholic Church. Doctrine next became standardized and in a sense petrified by rigid formulas and the suppression of spiritual enthusiasm. There came a magical view of the sacraments. Baptism became an *opus operatum*, and the Lord's Supper was deified and enacted as a splendid spectacular drama. Finally the Church became the sole dispenser of grace, outside of whose visible fold there is no salvation.

#### INTERNATIONAL MISSIONARY COOPERATION

Mr. Oldham in reporting for the *International Review of Missions* the results of the Conference held at Crans near Geneva, June 22-28, writes in part as follows:

The discussion of the general question of the relations between missions and governments had brought out clearly that the removal of restrictions imposed by governments depends very largely on securing the confidence of the governments, and that much help may be rendered to missions of alien nationality by missionaries who are subjects of the governing power. The Paris Society, for example, has been able to render many services to Anglo-Saxon missions working in French territory; while Anglo-Saxon missions have on their side to do all in their power to win the confidence of the French authorities. In the light of this and other similar experiences it was recognized that the endeavor to secure the removal of restrictions on the return of German missionaries was not only a matter calling for consideration by the missionary societies in the allied countries, but also one in which German missions and missionaries must co-operate by seeking to understand the difficulties of the governments and the standpoint of their fellow missionaries of other nationalities. The Conference

therefore suggested to the national missionary organizations that in preparation for the return of German missionaries, and in particular where there appears to be a prospect of an early return, opportunities should be provided for mutual intercourse between German missions to resume their work with the largest hope of success.

#### INDIA MISSIONS AND GOVERNMENT

In the same Review on an article on "Village Education in India." Sir M. E. Sadler makes a strong plea for the continuance of Mission schools.

A breach in the friendly relations between missions and the Indian governments would be deplorable in its effects upon educational progress in the immediate future. Education is but one aspect of the social problem. In dealing with the social problem there are abundant opportunities for joint action among the agencies which aim at the public welfare, and not least for joint action on the part of Government and the missionary educators. For example in promoting co-operative credit the missionary will wisely avail himself of the advantage of government supervision and audit. The government in its turn will find that with the help of the missionary it can reach classes which otherwise are beyond its influence. Missions, again, are closely concerned with the welfare of the depressed classes. They will therefore find it desirable to co-operate with Government when, as recently in Madras, an experienced officer is appointed as full-time worker for the amelioration of the condition of that part of the community. The functions of Government, extending over more widely into the field of social reform, will become year by year less easily separable from the functions of other agencies engaged in the work of furthering public welfare. The duties of Government and of the missionary societies meet in the sphere of education and of social reform. In that sphere closely concerted action is possible without surrender of conviction and principle. Antagonism be-

tween the two agencies would be wasteful and injurious. Co-operation will be fruitful and mutually beneficial.

#### THE ARMENIAN QUESTION

Johannes Lepsius of Germany in the *Moslem World* explains the Armenian outrages as follows:

Count Metternich on July 10th characterizes the mental condition of the Young Turk: "The Turkish Government never became irritated when it was endeavoring to settle the Armenian question by the destruction of the Armenian nation, either through our presentations nor the presentations of the American Embassy or the delegate of the Pope, not even through the threats of the Entente or through the public opinion of the western countries."

This forcing of Armenians to become Mohammedans was by no means the outcome of religious fanaticism. Such feelings surely were strange to the Young Turk. But to be a good patriot of the Ottoman Empire meant to become converted to Islam. The history of the Ottoman Empire proves from the beginning to the end that the confession of the faith and nationality are identical. The reciprocal official and non-official assurances, with quotations from the Koran, belong to the conventional phrases which have been used ever since the era of reform movements to confute the European idea regarding the toleration of Islam and Osmanlis. The opinions of the German Ministers regarding the reports of the religious prosecutions coincide with the belief that the leading motive is not religious fanaticism but the desire to amalgamate the Armenians with the Mohammedan population of the Empire.

This opinion is just. But one must not forget that religious persecution of pure culture never existed. The religious persecutions of the Roman Empire were dictated by "Staatsraison" (state reason); the persecution of the Jews in the Middle Ages and now in Russia through covetousness. Even the programs which Mohammed

prepared had entirely to do with covetousness. The religious persecutions of the Young Turks, the greatest of all time, follows the same motives: "Staatsraison" and covetousness.

#### ETHICS OF WAGES AND PROFIT SYSTEM

Under the above title Eugene W. Lyman in the *International Journal of Ethics* endeavors to find a proper adjustment of existing economic forces.

The principles that should guide us in social experimentation have emerged in the course of our criticism. They call for a socializing of the economic motive and a democratising of economic method, thereby securing greater justice in distribution of income, and, as I believe, equal, if not greater, productivity on the part of society.

These principles taken together give us the new familiar ideal of industrial democracy. But if this ideal is to be taken ethically, it must be taken seriously. with the expectation that it will progressively find concrete embodiment.

It is a great advantage in addressing ourselves to such a task that we do not have to set our present wages and profit system over against Marxian socialism, or Syndicalism, or Russian Sovietism, and choose between them. We have such transitional programs as that of the British Labor party, which puts forth as the four pillars of the house that is to be built: The universal enforcement of the national minimum; the democratic control of industry involving nationalization of mines and transportation; the revolution of national finance (carrying with it steeply graded scales of taxation); and the surplus for the common good. We have in our own country the Plumb Plan of railroad administration, which if industrial democracy is the right ideal, should be scrutinized not hostilely but hopefully.

Such programs as these lead us to a development by which social groups democratically controlled shall be

themselves the enterprisers and risk bearers and the recipients of profits. They point to a conception of the reward of labor as a share in a social product determined upon by democratic methods, instead of an allotment to each laborer of what he individually produces through the operation of an alleged natural law. And they give promise of far greater productivity in the economic process as a whole through awakening and developing the creative impulse in all members of the economic world.

#### THE BIBLE IN COLLEGE

The late Dr. Camden M. Coborn in an article in *Religious Education* makes a plea for the study of the Bible as literature.

No one can deny the close connection of the Bible department with that of English Literature. A modern critic has pointed out that good direct story telling really begins in Britain with Pilgrim's Progress and every one knows the text book used by Bunyan. If a study of the works of Shakespeare or Browning or Ruskin or Matthew Arnold could appropriately be given credit by the department of English Literature, why should this be denied to the supreme masterpiece which modeled their style and enriched their rhetoric? Libraries have been written showing that Shakespeare got many of his plots, as well as hundreds of his illustrations from the Bible. Oliver Wendell Holmes says that Emerson's quotations resembled the miraculous draught of fishes, Tennyson's net seems to have been even larger, for a young scholar of Johns Hopkins has recently catalogued some two thousand references which he made to this supreme English classic. To be ignorant of the Bible is to be necessarily ignorant of much of the best English Literature outside of the Bible.

#### BAPTIST THEOLOGY

President Mullins of the Southern Baptist Seminary

at Louisville writes in the *Review and Expositor* of the distinctive doctrines of the Baptists.

These are (1) The Baptist emphasis upon personality and personal responsibility. (2) Faith as an absolute condition of salvation. (3) A regenerate church membership. (4) "The ordinances are to be interpreted as symbols and not as sacraments. \* \* \* Immersion as held by Baptists is insisted upon not only because it is clearly taught in the N. T. but because only an immersion of the body in water and an emergence of the body out of the water symbolizes the complete truth designed to be conveyed by this ordinance." (5) The offices of the Church as held by Baptists correspond to the N. T. offices—pastor and deacons. (6) Religious freedom.

These are the principles it is alleged which will have to be taken into consideration in the formation of "The New World Order."

In regard to this it may be said that no evangelical Protestant denomination would deny the obligation of responsibility, faith and regeneration. Nor would any advocate any kind of bondage in religion or the exercise of religious freedom, which is one of the blessings of the Reformation. The assumption that any particular church polity is essential to church life is disproved by Church history. The fourth point is preposterous. To reduce baptism to a mere symbol and then to demand a particular form of its administration is as illogical as it is unscriptural. The "distinctive" doctrine of the Baptists is after all nothing but the empty form of an "ordination." There is no prospect that the Christian Church as a whole will ever condition Church union upon immersion.

Gettysburg, Pa.

## CURRENT THEOLOGICAL THOUGHT.

## RITSCHLIANISM.

IN GERMAN. BY J. L. NEVE, D.D.

Ritschlianism constitutes a large part of "current theological thought" and while of German origin it has a large following in England and America, especially among those to whom the traditional religion, the "dogma," is repulsive.

It is a type of religion that appeals to the adherents of churches which emphasize feeling and experience, and underestimate creed and theology. Many of the Pietists of Germany are not afraid of Ritschlianism. In 1902 we attended a convention of the fellowship-people (*Gemeinschaftsbewegung*) in Eisenach, at the foot of the Wartburg, and there the late Pastor Jellinghaus, then the doctrinal leader of that movement (see my book on the "Augsburg Confession," pp. 29-31), remarked that the teachers of the "fellowship-movement" stood nearer to Ritschlianism than to the sixteenth century Lutheranism.

In Ritschlianism there are features that appeal to many who are seeking a relation to God that is to satisfy the yearnings of their soul. But certainly one thing is true: Ritschlianism is a religion which does not rest upon Christian dogma as a foundation, but upon that dogma as a mass of ruins on which the edifice of an entirely new conception of religion is to be reared. The Christian dogma is shelved: the doctrine of the Trinity including the pre-existence of Christ and His incarnation, as established in the Nicene Creed, formulated for worship in the Apostles' Creed, theologically developed in the first part of the Athanasian Creed and reaffirmed by the Lutheran Church in Art. I of the Augsburg Confession; the Church's doctrine on the relation of divinity to humanity in Christ and His acts of redemption as developed

in the second part of the Athanasian Creed ("Chalcedonian Christology"), doctrinally stated for the Lutheran Church in Art. III of the Augsburg Confession (cf. Art. VIII of F. C.) and for catechetical instruction as for purposes of devotion beautifully expressed in Luther's explanation of the second article of the Apostles' Creed. These doctrines of Trinity and Christology, which have always been regarded as fundamental, are rejected by Ritschlianism because they are said to represent a "Hellenization" of the Christian faith. The teaching of such men as Athanasius, Cyril of Alexandria, and the Cappadocians, Augustine and John Damascus is accused of using conceptions and employing a terminology unacceptable to the modern mind. The fact that the dogma of the ancient Church, while employing current terminology, is in its substance in harmony with the teaching of the Scriptures has no weight with the Ritschlians, because the position is taken that also in the Scriptures there is material ("theology," "metaphysics") which must be eliminated from revelation and, therefore, has no proving value. And we equally fail to make an impression upon the followers of Ritschl when we object that in the divine economy of historical development there was evidently given to the Greek the task to formulate the Scripture truths of the Trinity and of the God-man.

Regarding the Ritschlian rejection of the dogma of the ancient Church Adolf Harnack's "History of Dogma" is especially interesting. While the presentation of the material in other works of this branch of theology culminate in the endeavor to show the finishing touches and the further development of the dogma by the churches of the Reformation, Harnack contents himself with showing his readers the "dissolution of the dogma" by the criticism of the Lutheran Reformation. R. Seeberg, in the second edition of his "Lehrbuch der Dogmengeschichte" says (vol. I, p. 20) in an easily misleading statement: "Harnack, like Thomasius, makes Lutheranism the aim of the history of dogma." Then he quali-

fies his remark by saying "the Lutheranism of the Ritschlian theology." But in what sense can Ritschlianism be called Lutheranism? Harnack tells us: Luther retained the theology of the öccumenical creeds and by bringing this theology into a relation with the Gospel he gave additional authority to this Greek form of Christianity—in contradiction with his own fundamental views. But, he says, in Protestantism this "dogmatic Christianity" has no future, because the new thoughts of the Reformation, in their leading principles, do away with the old and look upon dogmas as subject to revision. The fundamental views of Lutheranism after which Luther must be corrected are the formal and the material principles of the Reformation. In its position upon these two principles Ritschlianism is claimed to be Lutheran. , ,

But how can it be made out that Ritschlianism stands upon the formal principle of the Reformation? Did Ritschl accept the Scriptures as the source of truth? Touching the Scriptures there is indeed a characteristic difference between the theological liberalism before Ritschl and that which began with him. D. F. Strauss wrote his "Life of Jesus" to prove that the story of the Gospels is a myth, and Ferd. Chr. von Baur, the founder of the Tuebingen School, made it his life-work to prove that the books of the New Testament were written to support certain tendencies and that those of them which must be regarded as the matured expression of Christianity must be dated forward into the second century. It took two generations of theologians to completely defeat this "Tendenz-Kritik" of Baur's School. Ritschl, originally a follower of Bauer, paved the way for another fundamental attitude to the New Testament canon. Their apostolic character was admitted. Ritschl took the position that the Christian religion as a whole has to be taken from the New Testament revelation, and Harnack, his talented pupil, wrote in his "Geschichte der altchristlichen Literatur," that all New Testament writings, with the possible exception of Second Peter, were genuine, remarking of the work of the Tuebingen

School: In theological science this was an episode, during which we learned much, but after which we must forget more. So, then, there is, indeed, on the part of Ritschlianism, a certain approach to Luther's formal principle. The New Testament Scriptures are to be used as the source of truth. But the great chasm that separates Lutheranism from Ritschlianism (F. Delitzsch's book, "Der Tiefe Graben zwischen der alten und neuen Theologie") appears as soon as the question is asked *how* they are to be used. In the New Testament, Ritschl tells us, we must distinguish between religion and theology ("theologische Ansaetze"). The Scriptures are a source of truth only where they deal with religion. Theology ("metaphysics") is to be eliminated. The Gospel of John, for instance, is without value as a source for the life of Christ, because it teaches theology, metaphysics; the Synoptics only should be used, and even these with caution (cf. "Harnack's Essence of Christianity"). Much in Paul's writings loses its value as a source of truth because of its metaphysical character. Even Jesus is not a safe teacher in every respect! His view of an existing conflict between the kingdom of God and that of Satan, and what he taught on eschatology, as instances, show that he shared the erroneous beliefs of His nation and his age. So, then, such so-called "zeitgeschichtliche" elements of the Scriptures are also to be eliminated. Also the reports on miracles as really supernatural occurrences, including the resurrection of Christ, are to be excluded from the trustworthy portions of Scripture. The Scriptures are a source of truth only where they teach religion. But how do they teach religion? To Ritschlianism the ultimate source in matters religious is changed from things without to those within, from the objective facts of redemption to the subjective feelings of man. Therefore the Apostles' Creed has been discredited with so much energy in the Ritschlian School. The Ritschlians see the value of the Bible for the Christian chiefly in this that it reflects for our inspiration the whole variety of human individuality, human virtues and

failings, of human life and endeavor. "These religious experiences of the men and the women whose history is recorded in the Bible are not authoritative, but may be, at best, helpful for the understanding of one's own experiences. The modern subjectivist considers the Bible the best commentary on the personal religious life." (J. L. Nuelsen, "Some Recent Phases of German Theology," p. 91). Yes, the Scriptures are only a commentary on the inner life of man. Certainly, Luther's conception of the Word as the formal principle of the Reformation is fundamentally different from that of Ritschianism. In general we may say that there are two types of theology: one which places itself under the authority of the Scriptures, as Luther did; the other which puts Scripture under the authority of man's thought, which is an outstanding character of Ritschianism and modern theology.

The chasm is just as deep when it comes to the material principle of the Reformation. Luther's central doctrine was justification by faith. This was a thought which also Ritschl emphasized. It must even be said that he took "faith" in the culminating meaning of Luther's definition, namely as *fiducia*. Faith as *assent* was distasteful to him. This is in agreement with his opposition to theology and metaphysics. This emphasis upon faith as confidence has been taken as a Lutheran feature in Ritschl. But Luther's conception of faith rested upon antecedent teachings on sin, on the relation of God to man on account of sin, upon a doctrine of atonement and upon a conception of repentance, which all was foreign to Ritschl's system. Ritschl labored hard to explain away the wrath of God (*orge tou Theou*), and consistently, he could advise no such thing as a sinner's returning to God by a faith which follows contrition. By His suffering (according to Ritschl) Christ has merely shown His trust in God's providence. By his life He has shown us how we should banish from our minds all fear of God's displeasure. His life is a revelation of God's kindness. In short, Christ is not the object of our faith, but the example of our faith. Harnack, in his "Essence

of Christianity," went so far as to say: Jesus does not belong into the Gospel; only the Father belongs there. And in "Die Christliche Welt," the organ of the Ritschlian School, there has been much discussion of the question whether we ought to pray to Christ, and the adherents of the old faith were accused of being idolaters, "Christus-Anbeter."

Ritschlianism is no longer a united school. There are many shades of the fundamental principles which we have tried to point out in this discussion. Bishop Nuel-sen of the Methodist Church, in the book which we have quoted, says (p. 94) : "Ritschlianism claimed to have reconciled religion and science or critical research. This solution of a very perplexing difficulty seemed at first plausible; it was greeted with joy and adopted by many. But the lifetime of a single generation was sufficient to demonstrate how unsatisfactory it was. In Germany Ritschlianism as a theological movement has spent its force. Some of the pupils of Ritschl have come nearer the conservative view, others have gone far beyond their master in negation, and the younger generation, drunk with the new wine of 'Religionsgeschichte,' looks upon Ritschl's views as antiquated. Strange to say, while in Germany Ritschlianism is a thing of the past, in Amer-ica the thoughts of Ritschl seem to gain ground." This was written 1908. At that time and long before the school of comparative religion, or of "Religionsges- chichte," held the field of liberalistic theology. It is the school which considers the religion of the Bible as the necessary product of the evolution of the religious life and thought of mankind in the past. But this school, in its most outspoken forms, has been losing ground in its struggle with positive theology. The school that will come into a victorious occupation of the field in Germany is the Modern-Positive School, the school around which the members of the Allgemeine Evangelisch-Lutherische Konferenz are rallying. We gave a brief description of it in the January issue of the "Lutheran Quarterly" of 1920.

*Springfield, Ohio.*

## ARTICLE VI.

## REVIEW OF RECENT LITERATURE.

## PRACTICAL THEOLOGY.

*A Guide in Church Finance.* By Samuel A. Stein, D.D., pastor Zion Lutheran Church, Springfield, Ohio. Second revised edition. Lutheran Book Concern, Columbus, Ohio. Size, 6x9 inches; 36 pages; good paper and print. Price, 50 cents per copy; good reduction on larger quantities.

With the strongest words we can command we desire to commend Dr. Stein's book. It is a valuable addition to any course in practical theology, and ought to be in the hands of every pastor and divinity student, and should also be circulated far and wide among laymen. There are many books on church finances, but among all of them this one is unique, and is the most practical and up-to-date. Lutherans do not need to fear any "legalism" in the author's advocacy of the weekly duplex envelope plan or his suggestion that the titling system is a good one, for he does not make such good works the ground of salvation, but puts them on the plane of Christian freedom. And what are the contents of this helpful volume? Here we find the following items fully and pertinently discussed: "Some Facts in Favor of a Better System," "The Weekly Duplex Envelope System the Best," "The Idea of a Fixed Budget," "The Every-Member Canvass," "How to Introduce the New System," "How to Work the New System." A copy of the book should be placed in the hands of Church Councils and finance committees; yes, even better, a copy might profitably be put into every home of every parish. The book has been written, not by an amateur or a "parlor philosopher," but by a practical pastor who has effectively tried the system he advocates. The author gives many concrete examples of the successful working of these plans, all of which are as feasible for small congregations as for large.

L. S. K.

*The Devotions of Bishop Andrewes.* Translated from the Latin by John Mason Neale. London: S. P. C. K.; New York. The Macmillan Co. Vol. II. Cloth, 4x6. Pp. 173. Price, 3 s. 6 d. net.

This is a neat reprint of a famous version of a famous book. Bishop Andrewes, who died about 300 years ago, was a man of austere piety and great learning, and is remembered chiefly as one of the scholars who prepared the King James Version of the Bible. His prayers were composed in Greek and Latin for his own use, and are partly cherished for their beautiful language and their devotional spirit. This booklet and Volume I, translated by Newman, deserve a place alongside of the "Imitation of Christ," by Thomas a Kempis, and the "Confessions of Augustine."

His Morning Prayer concludes thus:

"Preserve me  
from the recollection of evil things,  
that what I have seen and heard  
from the wicked, in this world,  
I may not remember,  
nor ever tell to others;  
that I may hate every evil way.  
I have deserved death;  
but yet I appeal from the Tribunal of  
Thy Justice  
to the Throne of Thy Grace."

J. A. SINGMASTER.

*Preparation for My Confirmation.* By S. M. Cooke, rector of Belbroughton. London: Society for Promoting Christian Knowledge. New York: The Macmillan Co., 1920. Paper. Pp. 32.

This is a very excellent booklet to put into the hands of the young people about to be confirmed. It is full of good counsel, expressed in a loving spirit.

J. A. SINGMASTER.

*Little Messages for Shut-In Folk.* By Charles W. McCormick. Published by the Methodist Book Concern, New York. Board covers, 4x6. Price, 50 cents net. A very cheerful little book to place in the hands of the

shut-in folk. Here are about thirty brief reflections on Scripture passages, each concluding with a collect. The subjects are appropriate, such as Rest, Sleep, The Tree of the Lord, God's Peace, Hope. Abiding in Christ and Christ's Friends.

J. A. SINGMASTER.

*Christian Socialism.* 1848—1854 By Charles E. Raven, M.A. Macmillan and Co., Limited. London. 8vo. 396 pages. Price 17 shillings.

The author of this book is English, a Fellow and Dean of Emmanuel College, Cambridge. He has given us a very interesting and valuable discussion of one of the most interesting movements in the history of Socialism. It had its rise in the year 1848 which was a hard year for the English workingman. Many were out of work. Bad harvests had made food scarce and high in price. They were burdened by heavy taxes. A potato famine had reduced many to starvation. There was great unrest, and there were many threats of rebellion and revolution.

The leaders in the movement known as Christian Socialism were Frederick Dennison Maurice and Charles Kingsley, two Church of England clergymen, and a young lawyer by the name of James M. Ludlow. The chief credit for the movement has usually been given to Maurice and Kingsley, but Mr. Raven says that Ludlow was really the moving spirit but that his great modesty kept him in the background. He says on this point, page 55, "The great prophet (Maurice) and the great novelist (Kingsley) had each his share, and a very large and honorable share in the work. But it was Ludlow who was really responsible both for the original creation and for the subsequent development of the movement; he suggested it, he planned its policy, he more than any other carried that policy into effect. The achievements of Christian Socialism, though he neither claimed nor received credit for them, owe their accomplishment to him; and the more closely one studies the records of the work, the more does one become impressed by his performance and his personality."

The movement was largely a cooperative one, and the name of Christian Socialism was adopted because it was felt that this was of the very essence of the teachings of Jesus and was also in harmony with the practice of the early church in Jerusalem. Besides this there was the hope of in this way tieing up the Socialist movement,

which had already gained great strength in France and on the Continent, with the Christian Church as it was felt that unless this could be done it might become hostile to the Church and prove its destruction. The term was first used in December 1849.

Many prominent men of 'leading and light' were more or less closely associated with the movement from time to time. Among them were such men as the Macmillan brothers, Daniel and Alexander, F. J. A. Hort, Archbishop Whately, Archbishop Trench, Dean Stanley, Arthur Helps and Tom Hughes of 'Tom Brown at Rugby' fame. All of these men were young at the time and their honors and distinction came later. But it shows the character and the caliber of the men to whom the movement appealed.

The movement failed to accomplish the reforms which were its first objectives for various reasons. But it was by no means barren of results and contributed its part, and that too a large part, to the general progress of society and to social and economic changes for the better which are all too prone to forget or ignore the sources from which they came. Nearly all the social agitators who preceded this movement had tended to run to an extreme individualism, on the one hand, or to an extreme emphasis on society, on the other hand, and in both cases the motives appealed to were low and selfish. As Dr. Raven says, "As the Christian Socialists saw, the social reformer must do not one thing but two, and the two together. He must train the individual citizen, so as to develop not only his peculiar abilities but also those qualities which are essential to a life of membership; and he must have before him a large and definite vision of the goal at which society must aim, and a clear knowledge of the steps by which that goal may be attained. Each separate unit, and the system under which they co-operate, must be changed; to change the one without precise purpose is folly, to change the other in the hope that men will automatically adapt themselves to it is equal folly. Furthermore there is need not only of an objective but of an incentive; for to know what changes we ought to make is fruitless if we are left impotent for their making. Something is needed which shall supply both the programme and the power, which shall itself both satisfy the aspirations and inspire the purpose of mankind. Christian Socialism was an attempt to supply alike a social policy constructed with a due re-

gard for individual and corporate need, and a motive force adequate to accomplish its fulfillment."

JACOB A. CLUTZ.

*The Church and Industrial Reconstruction.* By Committee on the War and the Religious Outlook. Association Press. New York City. 8vo. Cloth. Pages VIII+296.

The Committee which is responsible for the issuing of this volume was appointed during the recent World War by the joint action of the Federal Council of the Churches of Christ in America and the General War-Time Commission of the Churches. The Committee consists of about thirty of the leading ministers and laymen representing the various Churches of this country. Among the best known names on the Committee we may mention, Professor William Adams Brown of Union Seminary, the Chairman of the Committee; Professor Harry Emerson Fosdick, also of Union Seminary; President Henry Churchill King, of Oberlin; President Faunce of Brown University; Professor Charles M. Jacobs, of Mt. Airy Seminary; Bishop McConnell of the Methodist Church; Dean Mathews of Chicago University; President Mackenzie of the Hartford Seminary; Drs. John R. Mott and Robert E. Speer; Rev. Charles R. Macfarland Executive Secretary of the Federal Council, etc.

The object in view in the appointment of this Committee was announced to be "to consider the state of religion as revealed or affected by the war, with special reference to the duty and opportunity of the Churches." As the war is now over the Committee is summing up the results of its observations and study during the war in a series of reports so that all who will may share in the benefits, and also if possible to bring home to the thought and conscience of the Churches generally a clear vision and a deep sense of the new opportunities and responsibilities which the war has brought to all Christian men and women the world over. Two of these reports have been published before, one dealing with the subject of "Religion among American Men: as Revealed by a Study of Conditions in the Army," and the other entitled "The Missionary Outlook in the Light of the War." Two more are to follow, one on "The Teaching Work of the Church in the Light of the Present Situation," and the other on "Principles of Christian Unity."

All these are interesting subjects and no doubt the dis-

cussion of them presented by this able committee will be a very valuable contribution to the study of them and to the future guidance of the Churches in dealing with the problems involved. But it seems to us that just now a special interest and importance attaches to the volume under review. The industrial problem is certainly one of the burning problems of the day. Around it centers most of the social unrest which disturbs the world, and much of the uncertainty for the future that fills the hearts of many with fear and trembling. Unless some solution for this problem can be found, and that soon, the outlook is dark indeed. As Christians, we of course believe that no sound and safe, and no permanent solution of it can be found except by the general acceptance and application the principles taught by Jesus Christ. This is the thesis of this report, and it further undertakes to present a statement of the principles involved. There may be room for some difference of opinion as to these principles and their implications, but we believe that there will be quite general agreement on the broad lines followed by this discussion. Differences will likely come only in the details.

The general trend of the discussion will be indicated by the chapter headings. There are eight of them, as follows, "The Christian Ideal for Society." "Unchristian Aspects of the Present Industrial Order," "The Christian Attitude toward the System as a Whole," "The Christian Method of Social Betterment," "Present Practicable Steps toward a More Christian Industrial Order," "The Question of the Longer Future," "What Individual Christians Can Do to Christianize the Industrial Order," and "What the Church Can Do to Christianize the Industrial Order."

A few extracts taken here and there from the different chapters may serve to give a more definite idea of the standpoint of the Committee. The following passage gives the general conception of a truly Christian society or industrial order: "The Christian principles that we have here considered are not separable strands of teaching, but are intimately interrelated as parts of a single social ideal. This ideal, which Jesus called the kingdom of God, is nowhere described in detail in the New Testament, nor is there specific application of the principles to concrete problems of industrial organization. Nevertheless, these principles are sufficiently clear to enable us to picture the kind of society that we should have if they were realized in fact today. It would be a cooperative

social order in which the sacredness of every life was recognized and everyone found opportunity for the fullest self-expression of which he was capable; in which each individual gave himself gladly and whole-heartedly for ends that are socially valuable; in which the impulses to service and to creative action would be stronger than the acquisitive impulse, and all work be seen in terms of its spiritual significance as making possible fulness of life for all men; in which differences of talents and capacity meant proportional responsibilities and ministry to the common good; in which all lesser differences of race, of nation, and of class served to minister to the richness of an all-inclusive brotherhood; in which there hovered over all a sense of the reality of the Christ-like God, so that worship inspired service, as service expressed brotherhood."

Just one more extract from the close of the last chapter, on "What the Church Can Do," "The Church itself, in its corporate capacity, cannot tie itself to any formal economic program. But within the Church there must be full freedom for individuals to champion the particular points of view and to work for the particular programs that they believe to be wise and right."

There are three Appendices, one on "The Historic Attitude of the Church on Economic Questions;" the second containing a "Selected Bibliography on the Church and Industrial Reconstruction;" and the third giving the history of the Committee on the War and the Religious Outlook. There is also a very full and complete Index to the volume as a whole, which greatly adds to its value.

JACOB A. CLUTZ.

*When We Join the Church.* By Archie Lowell Ryan in collaboration with George Herbert Betts. The Abingdon Press. New York. 12mo. Cloth. Pp. 116. Price .75 net.

This is one of the hand-books belonging to the Abingdon Religious Education Texts. It is intended especially, as is explained in the Foreword, to be placed in the hands of young people when they unite with the Church, or formally assume the full communicant relations of membership in the Church. The general plan of the book is excellent. There are a number of short chapters which discuss the nature of the Church, its history, its achievements, its standards of membership, what it has to offer to its members and what it expects from them in turn,

also the problems of new members, especially the young, and the matter of spiritual growth within the Church. All these chapters are of a rather general character, and are intended to apply to all evangelical Churches. Then, there are two concluding chapters which deal more especially with the history, organization and requirements of a specific denomination, in this case the Methodist Episcopal Church. These two chapters are intended to be adapted to the needs of each denomination, if such separate editions should be called for. Also at the end of each chapter there are added a number of questions and suggestions as a guide to a review of the chapter either privately, or in a class, and for further meditation or discussion.

We can see how such a hand-book might be made very valuable for use in our catechism classes for supplementary study, or even by being placed in the hands of the young people when they are ready for Confirmation. But we suspect that very few Lutheran pastors would be satisfied with the teaching of this particular volume. They would find its definition of the Church, its teaching on the sacraments and its discussion of the requirements of the Christian life sadly deficient according to Lutheran standards. For example, in the chapter on standards of membership in the Church, in answer to the question, What is it to be a Christian? there is not one single word on repentance or faith, and this too in a Methodist handbook for the young. So also of the sacraments. Baptism is regarded as little more than an initiatory ceremony, and the Lord's Supper is chiefly a memorial of Christ's sufferings and death.

JACOB A. CLUTZ.

*Ambassadors of God.* By S. Parkes Cadman. The MacMillan Company. New York. 8vo. 353 pages. Price, \$3.50.

This volume contains nine lectures on preaching delivered by Dr. Cadman at Bangor and Hartford theological seminaries, and later at Drew seminary also, and as the author tells us in brief preface, "before several ministerial conferences."

Dr. Cadman has become widely known both in this country and abroad as himself a prince among preachers. In these lectures he pours forth in a most generous fashion the principles and methods which have guided him in his hitherto successful career, and which he believes

must be followed by any man who desires to fulfill his highest function as a true ambassador of God.

These lectures compare most favorably with the very best of the annual series given at Yale on the Lyman Beecher Foundation. Indeed, it is a question whether the sober judgment of the Church and of the ministry itself will not ultimately assign to this volume a higher and a more permanent place than that given to any of the Yale series. For clearness of vision, for breadth of scholarship, for profound thought, for their rich suggestiveness, and for the beauty and force of their literary style, they stand almost unrivaled.

The titles of the lectures are, The Scriptural Basis of Preaching; Prophets and Preachers of the Christian Church; The Modern Attitude Towards Preaching; Cross Currents Which Affect Preaching; Present Day Intellectualism and Preaching; The Nature and Ideals of Christian Preaching; two on Preaching: Its Preparation and Practice; and the last one on Preaching and Worship. All the lectures are admirable. but each in its own way and for its own purpose. If the reader of the volume has a preference, it will likely be only because he finds the discussion of one subject falling more fully into harmony with his own thought, or appealing to his own special interest or taste. All of them abound with the evidences of wide and discriminating reading, with well digested thought, with wise suggestions and with passages of rare beauty and force.

Dr. Cadman has a rare gift of generalization and condensation. Beyond most writers he knows how to characterize a man, or a movement, or a book in a few telling words. For example. speaking of the influence of Schleiermacher on the German pulpit he says. "Schleiermacher was followed by worthy successors belonging to his mediating school, who continued the task of turning the drift from rationalistic to emotional channels. Among these were Nitzsch, the most prominent; Krummacher, poet and dramatic; Luthardt, logical and impressionistic; Marheinecke, idealistic and scientific; Mueller, theological and biblical; Ullman, aesthetic and mystical; Rothe, intellectual and ethical; and last but not least, Tholuck, a preacher distinguished for evangelical fervor, ethical perception and practical effectiveness, and almost as well known outside of Germany as Schleiermacher."

Here is a passage that illustrates his powers of comparison; "The ambassadors of Christ who have had the

soul of a martyr, the vision of the seer and the acumen of the Christian thinker have been, without exception, regenerated men. We do not associate them with the chameleon-like character of the orator who takes color from his surroundings and whose principles, if they do not suit the popular taste can be changed. He comes to excite the spirit; they to redeem it; his eloquence is ephemeral; theirs is the unveiling of a great sacramental deed; he has a habitual facility for speech which dies away; they utter the sayings which are as a nail fastened in a sure place; he herds with the public mind; they stand above it to upraise its ideals and establish its final aims; he deals with the hackneyed issues which seldom go beyond the temporal; they handle the creative Word of the Lord which is a consuming and purifying fire."

Another striking thing about Mr. Cadman is his power of expressing a great thought, or a great truth or principle in a single sentence. Such sentences leap at the reader from every page and grip his attention with overwhelming force. Here are a few taken almost at random from the lecture on "Ideals of the Christian Ministry." "Youthful impulses are not infrequently mistaken ones, but they more often attain higher things and are better loved than the sedate reflections of maturity." "Since there is no calling which requires so long an apprenticeship as preaching, you cannot prepare for it too rapidly nor too extensively." "Thousands of orators can talk for one philosopher who can think; hundreds of philosophers can think for one prophet who can visualize the eternities." "Do not mistake separateness for sanctity, nor suppose that because you are not as other men, therefore you are their betters." "False self-depreciation is as much a violation of rectitude as self-conceit, and nothing is more repulsive than that specious vanity which apes humility." "In the attempt to evade discomfort and hardship many a clergyman's honor and usefulness have been walled in." "Do not be afraid of dogmatic statements, once induction has compassed them about; for there is no more superficial notion than the assertion that dogma is necessarily hard, narrow, unreal, and fatal to spirituality."

There is an excellent Bibliography at the close of the volume. and also a very complete and satisfactory Index, both of which add to the value of the book.

JACOB A. CLUTZ.

*Daily Texts for the Year 1921.* One Hundred and Eighty-ninth Annual Volume, edited by the Rt. Rev. J. Taylor Hamilton, D.D. International Edition with an Appendix, Prepared by the Rev. Chas. D. Kreider, Nazareth, Pa. Moravian Book Shop, Bethlehem, Pa. Pp. 221. Cloth. 75 cents; Paper, 50 cents.

This book of Daily Texts had its origin in the days of Zinzendorf in Saxony among the persecuted Moravians who had found a refuge on his estates. Two texts of Scripture and two stanzas of a hymn for each day constitute this simple and useful manual for private devotion or family worship. The Appendix contains a few hymns and prayers, together with a register of the International Bible School Lessons, and Christian Endeavor Topics for 1921.

J. A. S.

*Ask and Receive.* By Aaron Martin Crane, Author of "Right and Wrong Thinking and Their Results," &c., &c. Boston: Lathrop, Lee and Shepard Co., 1920. Cloth. Pp. 184. Price \$2.00.

In this posthumous volume by a distinguished author are recorded his studies of the prayers of Jesus. His interpretations are not unedifying but rest upon the postulates of the so-called "New Thought"—a movement or pseudo-philosophy which sprang from "Christian Science." It is saner than the latter, but not safer. There is no distinct recognition of the deity of Jesus. It alleges that we are of "the substance of God." Professing to receive the miracles of Jesus, it practically explains them away. "Demoniacal possession" is simply an "obsession"—an idea that the afflicted has. Great emphasis is laid upon psychic control.

J. A. S.

*Help When Tempted and Tried.* By Rev. Dr. Jeremiah Zimmerman. The Gorham Press, Boston. Cloth. Pp. 165. Price \$1.50.

Of the several books from the pen of Dr. Zimmerman the volume under review appeals most strongly to the general reader, for it touches the inner life of all. It was, no doubt, inspired by his personal experience as a pastor in caring for souls who were specially tempted and tried. In setting forth the cause and the cure of sinning, he analyzes the nature and source of temptation and prescribes the remedy. He finds the source of the evil in a

depraved nature, especially in a weakened will and in selfishness, manifesting itself in many particular vices. The remedy is found in our Lord Jesus, who bids us cast our cares upon Him and who supplies those that trust Him with the armor of God and the sword of the Spirit.

The language is simple, the illustrations pertinent, the application personal. It is a good book for pastor and people.

J. A. S.

*The Proof Texts of the Catechism, with a Practical Commentary.* Vol. I. By Drs. A. L. Graebner and W. H. T. Dau, of Concordia Theological Seminary, St. Louis, Mo., and Rev. Prof. Louis Wessel, of Concordia Theological Seminary, Springfield, Ill. Published by Concordia Supply Co., Springfield, Ill. Paper cover, 6 x 9. Pp. 302. Price \$1.75.

For twenty-two years a series of articles with title above noted has been running in *The Theological Quarterly*. They cover the first two parts of the catechism. In compliance with a wide demand these articles are now published in book form. They were begun by the late lamented Dr. Graebner, to whose credit belong the first ninety pages. Dr. Dau continued the articles for a year, but finding the work too onerous amid many other engagements, he prevailed upon Prof. Wessel to take up the task, which he is so admirably prosecuting.

The general purpose of these exegetical comments is to justify and to fortify that best of Luther's books—the catechism. A careful perusal of these textual studies by the catechist will greatly enrich his conception of the Word of God, as set forth in the catechism, and fit him to be an interesting and instructive teacher and preacher. Indeed, this volume is a fine compend of Christian doctrine as taught by the ten commandments and the creed.

J. A. S.

*Training the Devotional Life.* By Luther Allen Weigle and Henry H. Tweedy. Published by George H. Doran Co., New York, 1919. Cloth. Pp. 96. Price 75 cts. net.

The purpose of this small and compact volume is to assist parents and religious teachers in developing and training the child in devotion. The titles of the ten chapters reveal the contents and the character of the book. They are as follows: "The Meaning of Worship," "Teach-

ing Children to Pray in the House," "Teaching Children to Pray in the School," "Worship in Music and Song," "The Devotional Use of the Bible," "The Memorization of Worship Materials," "Worship in the Church and School," "Family Worship," "Church Worship," and "The Goal of Devotional Training."

The book is intended to be used as a text-book. Each chapter is followed by a series of "Questions for Investigation and Discussion," and also by a Bibliography, from whose rich fields our authors have gleaned.

The subject of the devotional life in the family is fundamental in religious teaching. A revival of family worship is needed everywhere. This book will be very helpful to all who read it, in the promotion of a trained devotional spirit in the child. Pastors and Sunday School teachers should study it and commend it to parents. It will enrich pulpit ministrations and make a better church wherever read and applied.

We have noticed a single page (79) to which exception may be taken. In the presentation of family prayers, Mr. Tweedy says that the selections for reading "need not always be from the Bible." He suggests that tales from the lives of missionaries and heroes of the faith, selections from the poets and accounts of current events may be read instead. We fear that this would destroy the unique character of worship and leave the impression that the Bible is not rich enough in variety and interest for the purpose in view. The Bible should occupy a pre-eminent place; nothing should take its place. A poem, a story, a brief biography or a historical incident has its place, but it must not displace The Book.

J. A. S.

*The Christian.* By William Dallman. For sale at the Northwestern Publishing House, Milwaukee. Cloth, 4 x 7. Pp. 129. Price 50 cts.; dozen, \$4.80.

This neat booklet is made up of one hundred and sixteen sections, each containing an exposition, reflection or admonition on the Christian's life—his heritage, his privilege, his trials and his triumph. There is a happy blending of Scripture and experience in these reflections; and nearly all of them have a fitting quotation, story or verse to illustrate the theme. The reader will be informed and edified by the perusal of this book.

J. A. S.

*Jesus' Principles of Living.* By Dr. Charles Foster Kent and Dr. J. W. Jenks. Charles Scribner's Sons, New York, 1920. Cloth, 12mo. Pp. 149. Price \$1.25.

Amid the revolution through which the world is passing, the teachings of Jesus are appealing to thoughtful men as never before as the solution of the great problems that are waiting for an answer. The aim of the volume is to interpret these teachings in such a way as to help men to find the true Light for guidance in every-day life. Our Lord touched life in all its phases and shows men how to live. Among the topics considered in the volume before us are: God and Man, Truthfulness, Responsibility, Wealth, Recreation, The Sabbath, The Family, The State, and The Way to Happiness and Success. The book is primarily a text-book, concluding each chapter with questions for review and further study, but it is a little treatise that will enrich any library and will be of great value to the minister.

J. A. S.

*Church-Going Pays.* By Edward E. Keedy, author of "Moral Leadership and the Ministry." Horace Worth Co., Boston. Boards 4½ x 7. Pp. 78. Price, postpaid, 56 cts.

Of course church-going pays. The author presents the case in a simple and persuasive manner. Earnest laymen will do well to pass this booklet around among their friends who neglect going to the house of God.

J. A. S.

*I Thought as a Child, or Month by Month in the Sunday School.* Twenty-four letters from a Superintendent to her teachers and helpers. By Sibyl Longman. London, Society for Promoting Christian Knowledge. New York: The Macmillan Co., 1920. Cloth. Pp. 142.

*I Thought as a Child* is a series of letters by a loving, deeply interested Sunday School superintendent of an English school. American teachers will profit by reading this book, which treats of the relations, spirit and methods of the Sunday School.

J. A. S.

*In the Apostles' Footsteps: Sermons on the Epistle Lessons for the Church Year.* Vol. IV. By Leander S. Keyser, D.D. The Lutheran Literary Board, Burlington, Iowa. 8vo. Pp. 295. Price \$2.00.

This volume completes the series on the Perikopes by

Dr. Keyser. We are pleased to have it follow so promptly on the publication of the other three volumes. Too often such a series is drawn out until the interest in their appearance is almost dissipated. This volume embraces the Trinity Season, the Festival of the Reformation, Luther's Birthday, the Harvest Festival, Thanksgiving Day, the Mission Festival and also a sermon In Memory of the Dead. There are thirty-four sermons in all. They are of the same general character as those of the preceding volumes, largely expository, and combining the evidences of careful scholarship and a truly devout and practical spirit. We have heartily commended this series in noticing the former volumes, and we are glad to repeat all that has been said of them before. We believe that it is one of the very best series of expositions of the Gospel and Epistle Lessons for the entire Church Year that we have, and we are sure that both pastors and people will find them eminently helpful and satisfactory for homiletical study and also for devotional reading. In their preparation Dr. Keyser has rendered a real service to the Church, and the publishers deserve thanks for their enterprise in issuing them so promptly and in such a convenient and attractive style.

JACOB A. CLUTZ.

#### EXEGESIS.

*The Children's Great Texts of the Bible.* Edited by James Hastings, D.D., editor of "The Expository Times," "The Dictionary of the Bible," etc. Charles Scribner's Sons, New York, 1920. Cloth, 5x8. Six volumes, each containing about 325 pages. Price, \$3.25 a volume. Special price for the set of six volumes, \$15.00.

Dr. Hastings has conferred many blessings through the many books which he has edited. The present series will enhance his fame and will, no doubt, find a wide circulation. The first three volumes of the series are before us as we write. They contain about seventy sermonettes, on texts taken from Genesis to Isaiah.

In looking over these sermons we are impressed with the richness, suggestiveness and adaptation of the ancient Scriptures. We become aware that they are full of deep meaning and interest to old and young. Out of their abundant treasures the author and the editor bring

forth precious jewels with which to delight the girls and boys.

While these little sermons are quite informal, they reveal a fine homiletical insight. The language is pure English and the style is simple. The illustrations light up the theme and are in themselves most interesting. There is nothing sensational or merely sentimental in these sermons. They are the divine message to the young.

The first of these sermons is entitled, "In the Beginning" (Gen. 1:1). The two points emphasized are *to begin well and to begin with God*.

In the sermon on "Keep Thy Tongue from Evil" (Ps. 34:13), the author uses the theme, "The right kind of Tongue," and speaks of it (1) as the well-controlled tongue. (2) the true tongue, (3) the pure tongue, (4) the kind tongue, and (5) the gentle tongue.

The themes are usually striking, for example: Mist, The Garden of the Soul, The Hand, The Rainbow, The Voice of God, A Man Who Forgot, Lend your Eyes, Found Out, Battlements, A Swarm of Bees, A Little Coat. Day-Dreams, Lame Minds, A Good Day, Seeing the King, etc.

We commend these volumes to the preacher. They will make him a better preacher, especially to children. We commend them to the Sunday school teacher. They will inform and inspire. We commend them to parents to read to their families. We commend them to boys and girls, for they will instruct and interest.

J. A. SINGMASTER.

*The Old Testament in the Life of Today.* By John A. Rice, A.M., LL.D. Pp. xii 320. Price \$3.00.

Dr. Rice is Professor of Old Testament interpretation in the Southern Methodist University. Dallas, Texas. He has attempted, he says, four things in this book: to translate the Critical theory of the development of the Old Testament into a setting within the grasp of the untrained mind; to shift attention from texts and verses to men and books; to apply the teachings of the Old Testament—especially the Prophets—to the problems of our day; and, lastly, to relieve the distress of those who are exercised about the results of scientific Biblical criticism. A less ambitious program would have given the book greater literary unity. As it stands, the one element of unity in it is the chronological arrangement of the material, following in a general way the positions

of Driver. Critical explications are intermingled with popular applications of the messages of the Prophets and the Psalter and the Wisdom and Apocalyptic Writings. The style is clear, at times eloquent. It is plain that the author has the layman constantly in mind. One cannot help thinking that if the laity read all the books which are aimed at them they know their Higher Criticism whether they know their Old Testament or not. The general reader will find many useful lessons, especially in the chapters on the Prophets, very attractively drawn.

HERBERT C. ALLEMAN.

#### APOLOGETICS.

*Contending for the Faith; Essays in Constructive Criticism and Positive Apologetics.* By Leander S. Keyser, D.D., Professor of Systematic Theology in Hamma Divinity School, Springfield, Ohio, Author of "A System of Natural Theism," etc. Published by Geo. H. Doran Co., New York. Cloth. Pp. 351. Price \$3.00 net.

*Contending for the Faith* is a collection of essays from the facile pen of Professor Keyser, who affirms and defends the conservative Christian view as over against a host of destructive critics. His work indicates a thorough knowledge of the subject and wide acquaintance with its literature. He ably vindicates the belief that the Old Testament religion is the product of revelation and not of evolution, that miracles are entirely credible, that the Jehovah of Israel is the universal God of the whole earth, that Christ's witness to the authenticity of the Old Testament is final. The author also pays his respects to deniers of the existence of God and the blessed hope of immortality and he exposes the false assumptions of alleged science when it contradicts faith and common sense.

Besides the direct apologetic value of Dr. Keyser's book, its citation of the opinions of destructive critics, as well as of conservative scholars, will be welcomed by readers who have no first-hand acquaintance with these authors. Dr. Keyser has the happy faculty of making plain profound problems by the lucidity of his thought and the simplicity of his style.

J. A. S.

*What Think Ye of Christ?* Translated from the German of F. Bettex by J. F. Krueger. New and revised edition. The Lutheran Literary Board, Burlington, Ia., 1920. Boards. Pp. 102. Price 75 cts. net.

Dr. Bettex is well known for his learning and devout spirit in the presentation of Christian truth. His logic is convincing and his language irenic. The thirteen chapters in the book before us present our Lord as the Atoning God-Man, whom we must accept in faith if we would be saved. The purpose of the writer is to convince the doubter and to confirm the believer. The book is, therefore, an apologetic in brief form, as well as a simple and edifying presentation of saving truth.

The translation is good, and the make-up of the book attractive.

J. A. S.

*New Thoughts on an Old Book.* By William A. Brown. The Abingdon Press, New York. Cloth. Pp. 151. Price \$1.00 net.

This book is a tribute to the Bible—which our author regards as the greatest achievement of the Christian centuries, far transcending the triumphs of science and art, invention and discovery. The Bible is the literature of power, the motive underlying modern progress. It is pre-eminently The Book. Its animating spirit is missionary, it teaches missions, it was largely written by missionaries, it has been translated and circulated by them. There is much useful information in this volume, which is especially adapted to lay readers.

J. A. S.

#### SYSTEMATIC THEOLOGY.

*The Personality of God.* By James H. Snowden, D.D., LL.D., Professor of Theology in the Western Theological Seminary. Pittsburgh, Pa., Author of "The World of Spiritual System," etc. The Macmillan Co., New York, 1920. Cloth. Pp. 148. Price \$1.75.

Dr. Snowden knows how to popularize theology, as the present volume shows. He is on solid ground when he argues for the personality of God from the personality of man. It must be apparent that man is not self-existent and that the cause of personality in man must be a personal power, far transcending man. The worldly na-

ture bears witness to the personality of God in its manifestation of intelligence, sensibility and will. Religion also bears like witness in the moral and religious nature of man. The Bible is an abiding testimony to the divine Personality, not only in the religious genius of the Hebrew people, but especially in the witness of Jesus, who knew God as His Father.

In a tentative construction of the Personality of God the author touches the realm of infinite Mind, in comparison with which our minds are like a single sunbeam compared with the sun. Nevertheless we can know God only by analogy. Does the trinity in human personality point to an infinitely higher Trinity in God? Perhaps. At all events, the possibility of a Trinity is not unthinkable. Surely God must be sufficient in Himself and "blessed forever." The doctrine of the Trinity seems to be implied in the self-sufficiency of a perfect Personality.

In considering the objections to the Personality of God advanced by agnostics, who deny the possibility of knowing the nature of ultimate reality, the author remarks, "In spite of his agnostic principle, Mr. Spencer proceeds to write ten volumes of 'Synthetic Philosophy,' every page of which tell us something about this unknowable Power"!

Alternatives to the Personality of God, such as "deterministic monism" and "pantheism," are contradicted by our sense of freedom on the one hand and by hope and communion on the other.

The progress of science in the modern world leaves unscathed the Personality of God; yea, rather enhances its glory by the revelation of the wonders of the universe governed by the stability of a law written upon it. Philosophy may grope, but it is ever religious and coming nearer to a conception of the absolute as personal being.

The World War has deepened the conviction that there is an infinite Person, who allows destruction for the purposes of construction.

Personality is the only rational explanation of the universe, and the only true and worthy view of God. To the Christian this divine Person is a loving Father J. A. S.

*The Person of Christ and His Presence in the Lord's Supper.* By Jeremiah Zimmerman, D.D., LL.D. Published by Richard G. Badger, Boston, 1919. Cloth. Pp. 314. Price \$1.50 net.

This treatise is an amplification of Dr. Zimmerman's

lecture on the Lord's Supper delivered on the Holman Foundation at the Gettysburg Seminary in 1918. In seven chapters the various phases of the doctrine of our Lord's presence in the Holy Supper are set forth. The Supper is not a mere symbol, but the actual vehicle of grace in which Christ gives us His glorified body, not in a carnal but in a supernatural and heavenly manner. Dr. Zimmerman quotes Dr. Andrews, of Scotland, who maintains that no theory "that falls short of the Lutheran doctrine will adequately explain the utterances of St. Paul in reference to the Eucharist."

The author lays the foundation for the discussion of the Lord's Supper in the first chapter, in which he presents undeniable testimony to the deity of the historic Christ.

The volume has received the highest endorsement of conservative Christian scholars of various churches, and deserves a wide circulation among Lutherans. It is written in a popular style, avoiding, as a rule, technical terms.

J. A. S.

#### ANTHROPOLOGY.

##### *The Religious Consciousness: A Psychological Study.*

By J. Bissell Pratt, Ph.D., Professor of Philosophy in Williams College. The Macmillan Company. New York. 8vo. 488 pages. Price \$4.00.

Professor Pratt has given us in this fine volume one of the most complete and satisfactory discussions of the Psychology of Religion which has yet appeared. He was one of the pioneer writers on the subject. He tells us in the Preface to this book that he has been twelve years in writing it. We have here therefore the matured thought of a competent student. In the prosecution of his studies he has traveled in Europe and India, and in Burma and Ceylon, in order that he might study at first hand and in their own homes the religions of the Orient, especially Hinduism and Buddhism. As becomes a scientist he writes, or tries to write, with an unprejudiced mind, and as objectively as possible. Here is his own statement of his purpose and method as given in the Preface, "My purpose is easily stated. It is, namely, to describe the religious consciousness, and to do so without having any point of view. Without, that is, having any point of view save that of the unprejudiced observer who has no thesis to prove. My aim, in short, has been

purely descriptive, and my method purely empirical. Like other men I have my own theories about the philosophy of religion, but I have made unremitting efforts (and I trust with some success) to describe the religious consciousness without undue influence from my philosophical theories, but merely by going to experience and writing down what I find."

The discussion is divided into twenty chapters. The last five are devoted to a study of the various kinds and phases of mysticism. Here are the titles of the first nine: Religion; The Psychology of Religion; Religion and the Subconscious; Society and the Individual; The Religion of Childhood; Adolescence; Two Types of Conversion; The Factors at Work in Conversion; Crowd Psychology and Revivals. There are two chapters on the Belief in a God and in Immortality, and two on Objective and Subjective Worship and on Prayer and Private Worship. The remaining chapter is on The Cult and Its Causes.

It would be impossible in a few extracts such as might be embodied here to give any fair idea either of Professor Pratt's method of procedure or of his style of thought or of expression. But we cannot forbear giving just one quotation from the chapter on The Belief in a God. It is in criticism of the efforts of writers like Professor Ames of Chicago University and Dr. Irving King to resolve the idea of God into a mere "expression of personal attitude," or "the totality of our purposes and values," so that those who look for any reality behind their idea of God other than that which is found in their own attitudes and conceptions may be compared to "the child who looks behind the mirror for the reality answering to the image which he sees." Commenting on this Professor Pratt says, "If the idea of God be what Professor Ames has here described and no more, the religious consciousness should welcome his book as the final and complete refutation of all possible atheism. For if by God we mean merely our human values then not even the fool will venture to say any longer in his heart, There is no God. By one clever stroke of pragmatic logic and functional psychology Professor Ames seems to have accomplished what all the long line of philosophers and theologians have attempted in vain. But I fear the religious reader of 'The Psychology of Religious Experience' (the title of Prof. Ames' book) will find cold comfort after all when he learns that the only God who exists is just human society's longings and ideals and values, and

that he cannot even *mean* more than that. And even after Professor Ames and Dr. King and their colleagues have made use of all the appliances of the latest structural psychology in the analysis of the God-idea and found in it only personal and social attitude and various human values, the religious soul, I fear, will remain stupidly unconvinced. 'I know', he will say, 'what I mean by the justice which government symbolizes, the truth which science unfolds, and the beauty which art strives to express. And I know that while these may be included within my idea of God, I mean by God something besides these things. I mean by God an existence of some sort (in spite of Dr. King.) a real Being who dwells not only within the actual world of men and things, but, if you will, behind the mirror.' "

JACOB A. CLUTZ.

*Our Immortality.* By D. P. Rhodes. The Macmillan Co., New York, 1919. Cloth. Pp. 310. Price \$2.00.

*King's College Lectures on Immortality.* By Rev. J. F. Bethune-Baker, D.D., Rev. A. Caldecott, D.D., Very Rev. Hastings Rashdall, D.D., Prof. Wm. Brown, M.D., and Rev. H. Maurice Relton, D.D. Edited by W. R. Matthews, B.D., Dean of King's College, London. University of London Press, 1920. The Macmillan Co., New York.

There is a constant flow of books on the subject of Immortality and none of them deny it. However, the aberration that immortality will be social, or corporate rather than personal or individual is sometimes put forth. The volumes before us deny this insisting that personal immortality alone is intelligible.

Mr. Rhodes opens his discussion with a consideration of the nature and competence of human knowledge with the conclusion of the persistence of man beyond this life. The second part of his treatise deals with present practical implications of a rational view of immortality as regards war, eugenics, marriage, property, government and kindred topics. "The first duty of the present age, and perhaps of all subsequent ages of an earthly existence is that of disseminating a rational view of immortality and maintaining it as an active force in human affairs."

"The King's College Lectures" on "The Religious Value of the Idea of a Future Life," by Dr. Baker, "The Argu-

ment from the Emotions" by Dr. Caldecott, "The Moral Argument for Personal Immortality," by Dr. Rashdall, "Immortality in the Light of Modern Psychology," and "The Christian Contribution to the Conception of Eternal Life," by Dr. Relton, possess much value. These several lectures, as far as they bear on the subject of immortality, convey the conviction of its reality.

The book is vitiated, however, by the alleged implications drawn from the character of an ethical and loving God that punishment will have an end. The hope that the impenitent will have another probation after death and be restored to God is nothing but universalism and restorationism—doctrines which are directly in conflict with the most explicit teaching of Christ.

J. A. S.

*Primitive Culture* Researches into the Development of Mythology, Philosophy, Religion, Language, Art and Custom. By Edward B. Tylor, D.C.L., LL.D., F.R.S., Professor of Anthropology in the University of Oxford. Published by John Murray, London, and G. P. Putnam's Sons, New York, 1920. In two volumes. Sixth edition. Cloth. Pp. 500 in each volume.

The sixth edition or impression of *Primitive Culture* is a tribute to the distinguished author and his learned work. In the American edition the Preface of this sixth reprint is from the pen of Dr. Jeremiah Zimmerman, a member of the American Anthropological Association, who claims for Dr. Tylor the foremost place among anthropologists and, in a few words, eulogizes the character, genius and work of a truly great man.

The thousand pages are filled with a recital of strange beliefs and practices of primitive people. The author has ransacked all literature for pertinent examples to illustrate his theme. His style is so excellent and simple that these many pages are invested with a charm that entices the reader from chapter to chapter.

The earlier chapters are devoted to a presentation of the Science, Development and Survival of Culture or Civilization. It is a surprise to the reader to find that many of the games, traditional sayings, nursery poems, proverbs, and the like of the present originated in the dim past and are the common property of all races and tribes. Several subsequent chapters treat of Language, Counting and Mythology. The larger part of these volumes is de-

voted to Animism or spiritism—"the belief in Spiritual Beings." The author holds that there is no evidence of the existence of any tribe which does not have some form of religion, and that this religion is in no sense the product of supernatural aid or revelation, but solely the development of Natural Religion. In Animism he finds the groundwork of the Philosophy of Religion, "from that of savages up to that of civilized men." In short, he discredits the conservative orthodox view, which holds that the first man received express revelations from God and that he lived in a holy and perfect state from which he fell through disobedience.

Dr. Tylor holds that the evidence of anthropology is absolutely and altogether against the theory that barbarism with its vague beliefs is the result of degeneration and altogether in favor of the theory of the evolution of religion. "On the whole," he says, "it is remarkable how little of colorable evidence of degeneration has been disclosed by archaeology." He denies that the evidence of the existence of a high degree of culture in ancient times is sufficient to undermine the development theory.

These volumes, so full of most interesting and valuable information written in an entirely dispassionate spirit, should be received for their great treasures of fact. Nevertheless they must be read with caution. The world has been enriched by the diligent labors of Darwin, but it has not accepted all his theories.

The evolution of Christianity from the animism of savages is to most of us impossible and abhorrent. A line of investigation, which practically ignores Jesus Christ and His teachings, is too narrow to lead to reliable conclusions. If there be no supernatural element or help from on high in religion, then Jesus Christ is simply a natural product,—and that of a decadent age. Then the immanence of God as fondly cherished by Christians is a delusion. At all events what evidence is extant which enables anyone to know the state of man in prehistoric times? The vast ruins of ancient civilizations seem to point to an antecedent period of great enlightenment.

We still hold to the Pauline teaching that because men refused to glorify God they became vain in their reasonings, and their senseless heart was darkened and God gave them up for a time, until light and salvation should come in a new way through Jesus Christ His Son.

J. A. S.

*Man and His Education.* By Henry C. Haithcox, D.D.  
12mo. Cloth. 109 pages. Price \$1.25 net.

*Schools and the Christian School.* By Henry C. Haithcox, D.D. 12mo. Cloth. 111 pages. Price \$1.25 net.  
Richard G. Badger. The Gorham Press, Boston.

Both these volumes by one of our most earnest and faithful pastors belong to "The Library of Religious Thought" being published by Mr. Badger. This "Library" now includes some sixty titles. Among them we notice at least two others by a Lutheran minister, the Rev. Jeremiah Zimmerman, D.D.

The two volumes by Dr. Haithcox deal with practically the same subject but from two different standpoints. The first volume starts from man as the subject of education. The second volume deals with the school as the instrument of education. The first one begins with the answer to the question "What is man?" The second one begins with an account of "The First School." The first one deals with the "Nature," the "Means," the "Method," and the "Ideal of Man's Education." The second discusses the various kinds of schools, such as "The School of Faith," "The School of Morality," "The Parochial School," and "The Christian School," etc.

The general purpose of both volumes is the same, to combat the present day naturalistic, humanistic, materialistic and pragmatistic trend in education, and to emphasize the importance of substituting for this what the author calls "a positive, constructive, comprehensive Christian education." Perhaps it would be best to let the author define his aim and motive in his own words. In the brief Foreword to the volume on "Man and His Education," he says: "The educational ideas of our country are naturalistic rather than religious; humanistic rather than divine; materialistic rather than spiritual; rationalistic rather than of faith in God over all, in all, and working through all, blessed forever more. This little book is a brief pointing out of the way of faith and hope and love centering in Christ, the Way, the Truth, the Life. May its glimmer and gleamings help to clearer vision of the goal of humanity. May its breath be an inspiration. May its touch verify. May its word be a live coal. May its pages sparkle with thought. May it be a little star of the morning fading away to leave the reader facing the rising Sun of Righteousness." We add just one sentence from the "Foreword" to the second volume, "To awaken thought, to point toward the source of light, to enkindle love for the supernatural in the natural and

help to adjustments to the Eternal in words and works, is the supreme purpose of the author."

The books are well calculated to accomplish this devout purpose of the author. They breathe throughout a devout, reverent, Christian Spirit. They fairly flame with love to Jesus Christ as our only Lord and Saviour, and a deep burning desire to teach all men to know, and to love and serve Him. They are both packed full to overflowing with real thought, thought that is deep, solid, virile. Every chapter, every page, indeed, bristles with short, sharp, epigrammatic sentences which are at once gems and germs, gems of beauty and of priceless truth, and also germs which could easily be expanded into paragraphs, and chapters, and even volumes, or sermons.

It is very difficult to select typical passages to illustrate the authors style of thought and expression. We take the two following as fairly representative:

From the volume on Man and His Education, Chapter X on Man's God-Consciousness: "The Spirit of God was man's first teacher, breathing into him the breath of life. Then the Lord God taught him the way of life. The angel of the Lord's presence counselled him. So God was man's first educator. Man's education came from above him rather than within him or around him or from below him. The altar was man's first school-house and Jehovah his first teacher. Though man built the altar with his own hands, God taught him how to build it and what offerings to make upon it. And in the teaching of man God hath used all nature from the solid rock to the cloud of vapor, from the blade of grass to the sun, from the worm to man himself. And all God's teachings through nature, whether by type or symbol, or by revelation unto man, have their concentrated fulness in Jesus Christ in whom dwelt all the fulness of the Godhead bodily..... He is the God-man. His knowledge is more comprehensive and complete than that of all men in all ages. His wisdom is greater than that of men and angels. His love and power are the love and power of Almighty God. Therefore His teaching, and preaching, and living, and suffering, and power and glory and dominion are those of the Infinite Himself made finite for man. Not to be taught by Him is to miss the teaching of the greatest and best teacher this world has ever seen."

Then this from the volume on "Schools and the Christian School," chapter on Christian Teaching, page 61: "Many schools teach mostly from what is called the book

of nature. For them nature does many and wonderful things. For the positive Christian school nature is only the veiling or hiding of the power of God. To the school of faith nature's laws are God's laws. Nature's methods are God's methods of working material results, earthly manifestations of spiritual powers. And Christ, the anointed One, is the center of all powers that are in heaven and in earth. He is all and in all yet over all. They express His thoughts. They show His related movements. In Him they harmonize. By Him all things consist, whether it be oxygen and nitrogen to form air, oxygen and hydrogen to form water, or oxygen and nitrogen and hydrogen and light and life to form woody fiber or fleshly tissue. God in Christ is the former of the rock, Creator of the flower of the field, the framer of our bodies, the Father of our spirits. He, Jesus Christ, is the light, life, and creative and recreative power of the world.... He is our peace. In Him is plenteous redemption, fulness of salvation, and perfect glorification. So teaches the positive Christian school."

JACOB A. CLUTZ.

*Psychology and the Christian Day-School.* By Paul E. Kretzmann. Concordia Publishing House, St. Louis, Mo. 8vo. Cloth. Pp. 139. Price \$1.00 net.

This constitutes Vol. I of the "Concordia Teachers' Library" to be published by the same house under the general editorship of Dr. Kretzmann. It augurs well for the series as a whole. If the remaining volumes measure up to the same high standard of ability and careful preparation attained in this first one it will be a real and valuable contribution to science and the art of teaching, especially as considered from the Christian standpoint. This is a marked feature of the present volume, that it is written from the standpoint of the Church and of the Christian experience and life. We understand that this is to mark the series as a whole.

We are well aware that many writers and many educators of the present day utterly condemn this attitude of mind in the writer of a text-book. They claim that it is unscientific. But we cannot grant this. If man is a religious being, if Christianity is the true religion, then why should not both these facts be taken into the count in discussing such subjects as psychology and education? Is it not really unscientific to ignore them, as so many

writers do? A great deal of nonsense has been written on both subjects just because the writers have left out the religious element entirely. It is refreshing, therefore, to read after one who is evidently familiar with all the latest and best literature on his subject, and who writes in a scientific way, and yet is not afraid to let it be known that he is a Christian and that he regards it as the highest aim of education to develop Christian character.

The book is divided into three parts. Part I, containing seven chapters, discusses "The Fundamental Principles of Educational Psychology;" Part II, with seven chapters also, has for its general topic "Factors in Christian Education and Training;" Part III, has six chapters dealing with "Practical Points in Educational Psychology." There is also an "Appendix" of some twenty pages which contains a great deal of valuable material on such topics as "Material for Kindergarten Work," Material for Grade Work," "A Proposed Course of Study," "Considerations for Teachers in Rural Schools," and "A List of Books for a Pedagogical Library." An excellent Index concludes the volume.

While this book is intended especially for teachers in the Parochial Schools of the Missouri Synod, and will no doubt be chiefly used by them, we would heartily recommend it for reading and study to all Christian teachers even in the public schools. It will give them a higher conception of the dignity and importance of their work, and also higher ideals of what they are to aim at for their pupils, as well as many valuable suggestions as to method and means. Pastors also will find help and inspiration here for their work in catechization, especially in those parts that deal with the asking of questions and with adolescence.

We have two criticisms to offer, not very serious perhaps, but still worth while. The one is grammatical and has reference to a strange and impossible use of "than" as a correlative of "so". For example, we find on page 92 this sentence, "Nothing is so disastrous to the maintaining of discipline and order than weak and idle threatening." Again we find on page 116, "In no other branch of the teacher's work is thorough preparation so necessary, for every lesson, than in Catechism." There is certainly no authority for such a construction as this.

Our other criticism relates to the extreme doctrine of the verbal inspiration of the Bible taught on page 89: "But the infallibility of the Bible depends, in turn, upon its verbal inspiration, upon the fact that every word and

every letter of the book of books is the message of the eternal God to the men of all times." And again, a little later, "A person that does not accept the Bible in its entirety and in all its parts, down to the last letter, as the message of the allwise Father in heaven, has no business as a teacher in a Christian school." If the author is speaking of the original copies, as they came from the hands of the writers, we might have no controversy with him. But if, as seems to be the case, he is speaking of the versions of the Holy Scriptures which we now use, whether English or German, or even Hebrew and Greek, such statements are certainly very extreme, and almost impossible of being understood.

JACOB A. CLUTZ.

#### HISTORY.

*The Heroes of Early Israel.* By Irving F. Wood, Ph.D., D.D. Pp, 229. The Macmillan Company, New York.

This volume is one of the "Great Leaders Series" edited by Prof. E. Hershey Sneath of Yale University, and we predict that it will be by no means the least successful volume of the series. The author has conformed admirably to the fundamental requirements of the series, namely, that they are to be hand-books for youth and also available as text-books for the class-room. The period covered by Dr. Wood is from Genesis to Judges, inclusive, in the Old Testament. and the heroes portrayed range from Abraham to Samson. The author has the art of story-telling and sketches his characters in a fascinating manner. And he sticks to his task and is not obsessed with the notion that he must give full proof of his Higher Critical soundness in order to win a place in the Biblical Writers' Hall of Fame. We vote him a place in it despite this omission.

HERBERT C. ALLEMAN.

*Great Characters of the Old Testament.* By Dr. Robert W. Rogers, Professor in Drew Theological Seminary. Pages 205. Price \$1.00.

*Great Characters of the New Testament.* By Dr. Doremus A. Hayes, Professor in the Garrett Biblical Institute. Methodist Book Concern, N. Y. Pp. 88. Price 75 cts.

These little books by eminent professors have been pre-

pared for teachers and for young people who look forward to teaching. They are intended for the use of those who are not prepared for the study of the more critical text books on the Bible. They retell the story of Bible heroes in simple language. Their ultimate aim is to stimulate Bible study.

J. A. S.

#### MISCELLANEOUS.

*Mythology of All Races Vol. XI. Latin—America.*

By Hartley Burr Alexander, Ph.D., Professor of Philosophy, University of Nebraska. Boston. Marshall Jones Co., 1920. Cloth. 6x9½. Pp. xvi 424.

The present volume is one of the most interesting of the series of *The Mythology of all Races*. The territory covered is not exactly described by the title Latin-America which embraces all south of the United States, Mexico and Central America from the point of view of primitive ethnology belongs to the north rather than to the south. The resemblance of the myths and religions of the native Americans to those of the people of the eastern continent point as clearly to the unity of the human race as do their bodies. We have the old stories with variations, of course, of the creation and the flood. It is not easy, however, to separate the native beliefs and customs from the exaggerated and idealistic reports made by Columbus and the Spanish adventurers, whose god was gold in spite of their professed piety. Moreover, the stories of the old padres and the theories and postulates of modern archaeologists must be discounted in endeavoring to arrive at the truth. The author seems to seek nothing but actual fact.

The volume is interesting not simply because of its specific purpose, but also because it brings into view those ancient civilizations of which recent discoveries give renewed evidence. It has been shown that even the remote Toltecs were clever workmen in metals, pottery, jewelry and fabrics and indeed in all the industrial arts. They were notable builders, astrologers, musicians, inventors of writing, and creators of the calendar.

The Astec civilization of Mexico astonished the Spanish conquerors, who alas! plundered an unsuspecting people. Mingled with horrible rites, bloody with the sacrifice of captives, there was a pure and noble religious sentiment as appears from the following prayer offered to the chief of the gods, the Great Transformer. "O

mighty Lord, under whose wings we seek protection, defence and shelter! Thou are invisible, impalpable, as the air and as the night. I come in humility and littleness, daring to appear before Thy Majesty. I come uttering my words like one choking and stammering; my speech is wandering like as the way of one who strayeth from the path and stumbleth. I am possessed of the fear of exciting Thy wrath against me rather than the hope of meriting Thy grace. \* \* \* O Lord, very kindly! Thou knowest that we mortals are like unto children, which when punished, weep and sigh; repenting their faults."

The most important of the ancient South American people were the Peruvians, the most accomplished of American agriculturists, who cultivated and improved maize, the potato, cotton, fruits and vegetables in the greatest variety, and domesticated the llama and alpaca. The Inca dynasty, established at Cuzco about 1200 A. D., was at the height of its power when the Spaniards under Pizarro invaded and exploited their domain. Their religion seems to have consisted in a strange combination of ancient myths and nature worship, sometimes approaching monotheistic conceptions.

Of the Fuegians some have held that they have no religion; but missionaries have discovered that they believe in a future life. They have traditions of a great flood and are to a certain extent nature worshippers.

We are impressed as we read the story of the vague beliefs of the southern Indians, that the soul of man is ever yearning for something which alone is found in the religion of Jesus Christ.

J. A. SINGMASTER.

*A Reel of Rainbow.* By F. W. Boreham. Author of "The Silver Shadow," &c, &c. The Abingdon Press, New York. 1920. Cloth. Pp. 207. Price \$1.75 net.

Here is another of Boreham's delightful books of essays, epigrammatic, quaint, entrancing, full of pathos and power. He seems to be at home in nature and in literature. The desert, the snow-storm, the rainbow, the field and the forest, as well as history, biography, poetry and philosophy illustrate his homely themes and make them sparkle with intense interest. His genius touches common life and makes it glow. He is a real artist who holds "the mirror up to nature." His books are an interpretation of life—real life, painted or told in clear

cut language. They are a tonic which the average preacher will take to his profit and that of his hearers.

J. A. SINGMASTER.

*Some Aspects of International Christianity.* By John Kelman. The Abingdon Press. New York. 12mo. Cloth. Pages 180. Price, \$1.00 net.

The author of this volume came to this country about a year ago from Scotland to take the place of Dr. Jowett as pastor of the Fifth Avenue Presbyterian Church in New York City. He had already gained wide recognition in Scotland and England as a preacher of unusual force, and he has well sustained this reputation since coming to America. Naturally, he has been in demand as a lecturer and speaker on various public occasions. He gave the Lyman Beecher Lectures on Preaching at Yale last Spring. The general topic of this course was The War and Preaching.

The volume now under review contains another series delivered later at DePauw University in Indiana on what is known there as the Mendenhall Foundation. The object of the donor in establishing this Foundation is stated to have been "to found a perpetual lectureship on the evidences of the divine origin of Christianity and the inspiration and authority of the Holy Scriptures." Previous lecturers on the foundation have been Edwin Holt Hughes, George Peck Eckman, Francis John McConnell and William H. F. Faunce.

There are six lectures in the present series. The specific subjects are: Rededication, The Relation of Christianity to Patriotism, Individual and national morality, A League of Nations, Statesmanship in Foreign Missionary Work, and Britain to America. In the Preface, Dr. Kelman explains that the lectures were originally delivered from more or less fragmentary notes made from time to time, and were then written later in full for publication. Of his general purpose he says this, also in the Preface: "There are questions of the most vital importance on which every man must form an opinion. The bearings of these questions are not confined to the regions of expert knowledge, and there is a place for the impressions of the man on the street—his general sense of moral values, his common sense view of relative importances, and the free play of his conscience upon the questions of the hour as he understands them. It is in

his name and from his point of view that I have prepared these lectures."

The title of the first lecture is suggested by a movement which was inaugurated in Edinburgh during the spring of last year. It was called the Mission of Rededication, and the purpose in it was to awaken in the minds of all Christian men a new sense of responsibility as they faced the new era made inevitable by the war, and to lead them to rededicate all that was most sacred in their lives and minds and hearts to high and holy ends for the future. In the course of this lecture there is a fine passage in which Dr. Kelman undertakes to refute the oft-repeated charge that the Church has utterly failed of its mission, and that the war itself was at once the exposure and the proof of this failure. From this passage we quote the following sentences: "The Church to-day is greater than she ever was before, and she retains all those possibilities of spiritual reality and effectiveness which led the apostle of old to call her by the sublime name of the Body of Christ. That body is immortal and has the power of rising many times from the tomb. It may be buried, as it has been buried time and again, in the earth of formality and superstition and the ambitions of ecclesiastical men; but it will always rise again in some form or other from the dead, with new powers for meeting the exigencies of a new day. Indeed, the Church is like that temple of Philae which stood for many centuries on its island in the Nile, and to which pilgrims came from all quarters of the land to pray to the river god for floods and harvests. It stands there still, but it is now submerged. The raising of the waters by the great dam at Assouan has permanently and abundantly fulfilled the prayers that were offered there, and the temple has passed away in the fulness of the answer to its own prayers. So will it be with the Church of Christ. Those benefits to humanity for which the Church stood long ago, in days when there was no other institution which could supply them; have been in many instances taken over by other agencies, and to that extent the Church has ceased to be required. As in these instances she has been submerged in the fuller supply of her own gifts, so it may be that in the end all those spiritual blessings that she has brought to the earth will be supplied in fuller measure, and they that see the City of God will see no temple therein. But that day is still far ahead, and while man's need remains unsatisfied and his

thirst unslaked, the Church will ever stand upon the earth for the supply of the water of life."

JACOB A. CLUTZ.

*A Straight Deal; or The Ancient Grudge.* By Owen Wister. The Macmillan Company. New York. 12mo. Cloth. 287 pages. Price. \$2.00.

It is pretty safe to assume that no one who begins to read this volume will want to lay it down before he has finished it. The title might suggest a work of fiction, but it is sober history. It is as interesting and fascinating, however, as any novel. If it could have been written, and *read*, by the people of the United States before the great World War it is not likely that we would have stayed out of the conflict as long as we did, or that we would finally have gone into it with so much hesitation and division of sentiment. It is generally agreed that it was not so much pro-German sympathy as "the Ancient Grudge" against England that divided us at the beginning of the war and kept us neutral so long, and that even since the war is over disposes so many Americans to be ready to turn their backs upon our recent allies and to extend a forgiving and friendly hand to our recent enemies.

Mr. Wister believes that this ancient grudge against England on the part of so many Americans is due largely to ignorance or misunderstanding of the real facts concerning the relations between the two countries. He believes also that this ignorance and misunderstanding are due chiefly to the unfair and in many cases untruthful partisanship of our historians, and especially of most of the school histories from the study of which as children our minds have been biased and poisoned against England so that as a people we have been afflicted with historical astigmatism, as the author calls it, at least on this particular point. He believes further, that because of our American love of fairness or "A Straight Deal," as he calls it in the title, a frank facing of the facts will remove the misunderstanding and the grudge, and will bring about a better feeling between these two great English speaking peoples, undoubtedly at this time the two greatest and most influential nations in the world. This book is intended to set forth these facts, and it must be granted that he makes out a very strong case in favor of such a better understanding. Possibly some readers will be disposed to question the truth of the

statements made because they are so different from our hereditary beliefs, and run so contrary to our prejudices and the ancient grudge. But this is simply a matter of history and can be easily tested. Besides, it must be granted that in most cases Mr. Wister either quotes original documents, or presents ample proof of the truth of his assertions.

Mr. Wister does not claim that England has always treated the United States fairly or has always been friendly to us. But he does show that in the several scraps between the two nations the United States has not been without fault. And more than this, he shows conclusively that in every case in which the United States has been threatened by any other nation, whether Russia, or Spain, or France or Germany, blood has proved thicker than water, and England has befriended us, and her friendship has turned the balance in our favor. In illustration of this he adduces the purchase of Louisiana from France in 1803, the declaration of the Monroe Doctrine in 1823, the Venezuelan dispute with Germany during the presidency of Mr. Roosevelt, the Spanish-American war of 1898, and the recent World War.

It will probably be news to many that the announcement of the Monroe Doctrine was really first suggested by the English Canning through Mr. Richard Rush who was then our minister to England, and that President Monroe, acting under the advice of Thomas Jefferson, was encouraged to announce the doctrine because he was assured of the support of England in the enforcement of it as against the threatening attitude of the Holy Alliance. Even more pronounced was the friendship of England during the Spanish-American war. Germany was eager to take a hand in that conflict in favor of Spain and against the United States because the Kaiser wanted the Philippines for himself. His agents had secured the consent of all the other European powers, including France, and waited only for the approval of England. But England refused, and as Germany did not dare to act without the support of England we were left with a free hand. Even more pronounced was the evidence of the friendship of England at that time as seen in the famous Manila Bay incident, when the arrogant German Admiral Diedrich refused to recognize the American control of the bay and practically defied Admiral Dewey, telling him that he was there "by command of the Kaiser." But when the British Admiral Chichester anchored his flagship right between the Germans and the

Americans, Deidrich took the hint and sailed away. It was soon after this that the Kaiser made his famous declaration that if only his fleet had been larger he would have taken Uncle Sam by the scruff of his neck.

Mr. Wister does not claim that all these acts of friendship on the part of England were wholly disinterested. She had her own ends to gain, for her own advantage, as he grants, but her friendship helped us none the less for this, and we lost nothing by what she gained. Hence we should not be ungrateful.

Mr. Wister even goes further, and undertakes to show with a great deal of plausibility that in the War of the Revolution, and again in the war of 1812, our successes were due largely to the fact that a large part of the English people and many of the leading English statesmen were friendly to our cause and would not and did not support the government in the prosecution of the wars. And during our Civil War, when our patience with England was especially tried, while certain leading English Statesmen, including Mr. Gladstone, were ready and even anxious to recognize the Southern Confederacy and give it their moral support so as to secure the dismemberment of the Union, others of them equally powerful, including Queen Victoria herself, took the opposite stand, and the heart of the English people always beat true even when thousands of them were suffering and almost starving because the war and the blockade of the southern ports cut off their supply of cotton and kept their mills idle.

No doubt, as Mr. Wister grants, individual Englishmen have been and still are disagreeable and arrogant, just as individual Americans have been and still are rude and insulting. But his main thesis is that we should not judge a whole nation by the acts of individual members of it, or by isolated cases of unfriendliness. We should rather think of the people as a whole, and keep in mind the entire course of international relations and activities running through the years since we became separate peoples. This is what he means by "A Straight Deal," and in this way he believes that our "Ancient Grudge" against England will be seen to be unreasonable and unjust, and that instead of the grudge there may come a deep and abiding friendship between us that will guarantee not only the safety and the best interest of both, but also ultimately the peace of the world.

JACOB A. CLUTZ.

*The Field of Philosophy: An Introduction to the Study of Philosophy.* By Joseph Alexander Leighton, Professor of Philosophy in the Ohio State University. R. G. Adams and Company. Columbus, Ohio. 12mo. Pages 485. Price, \$2.00 net.

This is a second revised and greatly enlarged edition of a volume that first appeared in March 1918. This early demand for a second edition of the book is evidence that it met a real need in the study of philosophy, and that it met it reasonably well. The author explains in his preface to the second edition that owing to the exigencies of war work the first edition was issued in a very incomplete form. Many changes have been made therefore in this second edition, and it has been greatly enlarged. The author says that "Approximately forty per cent. of the text is entirely new in this edition."

In his preface to the first edition we are informed that the book grew out of the author's own desire for "an introductory course which might really introduce beginners to the basic problem and theories of philosophy and quicken them to some apprehension of the role played by philosophy in the whole movement of civilization, while at the same time, giving them at least an inkling of the work of the greatest thinkers and arousing in them a desire to go to the sources."

The discussion is divided into two parts. Part I deals with The Chief Problems and Standpoints of Greek and Mediaeval Philosophy. It has twelve chapters, the first of which explains the Meaning and Scope of Philosophy. The other chapters discuss Primitive Thought, The Differentiation of Philosophy From Science and Religion, Atomistic Materialism, Skepticism and Sophistry, The Personality, Mission and Influence of Socrates, Plato, Aristotle, Stoic Pantheism, Mysticism and Neo-Platonism, Early Christian Philosophy and Mediaeval Philosophy.

From this background, or foundation, the author proceeds, in Part II, to a consideration of The Chief Problems and Standpoints of Modern Philosophy. This is of course the most interesting and the most important part of the book. It covers over three hundred pages. There are seventeen chapters which discuss every phase of modern philosophic thought, Dualism, Materialism, Idealism, Singularism and Pluralism, etc. There is a chapter dealing with the Problem of Evolution and Teleology, another takes up the problem of the Self, an-

other the problems of Epistemology, another the Criteria of Truth, and still another the Status of Values, etc. There is an especially interesting and valuable chapter on The Philosophy of Kant. There is an Appendix of some twenty-five pages devoted to a discussion of Current Issues in Regard to Consciousness, Intelligence and Reality, and a brief Epilogue in which the author sums up what he regards as the "main insights" gained by the discussion as a whole. There is also an excellent Index.

JACOB A. CLUTZ.

*Counsel to Young Married Men.* By a Medical Man.  
London: Society for Promoting Christian Knowledge.  
New York: The Macmillan Co., 1920. Paper. Pp. 25.  
Price 4 d. net.

A great Christian publishing society has done well to publish this booklet. The price is nominal. The subject is of vital importance. The language is plain and chaste. It would be well to give this little treatise the widest possible circulation.

*The Tempted Life.* Seven addresses by Rev. Gerard A. Thompson, of Canterbury. London: Society for Promoting Christian Knowledge. Paper. Pp. 62. Price 1 s. 6 d. net.

A devotional spirit breathes in the addresses on *The Tempted Life*. They are practical and helpful.

J. A. S.

*The American Red Cross in the Great War.* By Henry P. Davidson, chairman of the War Council of the American Red Cross. New and cheaper edition. Macmillan Co., New York, 1920. Cloth, illustrated. Pp. 302. Price \$2.00.

Next to the Church itself, in a sense the Church at work, the Red Cross is the greatest of all benevolent institutions. With a membership during the war of 20,000,000 adults and 11,000,000 children, and an income of \$260,000,000 in twenty months, ending February 28, 1919, the American Red Cross stands unparalleled as a voluntary agency for the alleviation of distress at home and abroad. The story of its stupendous work is admirably told by Mr. Davidson, who generously donates the royalty on this book to the Red Cross. The volume inspires confidence in human nature at its best. It is a book of permanent value.

J. A. S.

*North American Students and World Advance.* Addresses delivered at the Eighth International Convention of the Student Volunteer Movement for Foreign Missions, Des Moines, Iowa, December 31, 1919, to January 4, 1920. Burton St. John, editor. Published by the Student Volunteer Movement, New York. Cloth, 6 x 9. Pp. 654.

The meeting at Des Moines was extraordinary in point of the number of delegates—six thousand eight hundred and ninety—representing nearly a thousand institutions of learning in Canada and the United States, and more extraordinary in the deep interest manifested in the conquest of the world for Christ. Numerous, if not all, phases of the mission problem at home and abroad were touched. Inspiring addresses were made by about one hundred and forty speakers from many lands, among them our own Dr. John Aberly, who spoke on "India as Mission Field." The index of the volume covers twenty-five pages of rich material, ready to use by the live pastor and mission worker.

J. A. S.

*Medical Missions: The Twofold Task.* By Walter R. Lambuth, M.D., F.R.G.S. Fourteen years Missionary to China and Japan; eighteen years Missionary Secretary. Published by The Student Volunteer Movement, 25 Madison Avenue, New York. Cloth, 12mo. Pp. 218; sixteen illustrations, appendices and index. Price \$1.00.

Rarely have we read a more thrilling book on missions than this on Medical Missions, by Bishop Lambuth. It reveals the frightful condition of the poor pagan without Christ and the healing ministry of consecrated physicians. It relates the magnificent achievements of medical missionaries, who are the forerunners of the Gospel. This book ought to appeal powerfully to the Church and to young men and women who are ready for a life of heroic service. It is full of sound advice also to missionaries and Mission Boards.

J. A. S.

*Making Missions Real. Demonstrations and Map Talks for Teen Age Groups.* By Jay S. Stowell and others. The Abingdon Press, New York. Cloth. Pp. 192. Price 75 cts. net.

This little book justifies its title. It is worth far more

than its price. Teachers and preachers will profit by its reading. Its contents are the result and the reproduction of actual teaching. The field presented includes Africa, Alaska, China, Hawaii, India, Japan, Labrador, Mexico, Porto Rico and the western part of the United States. The stories are interesting and striking, and the Map Talks—descriptions of the countries—simple and illuminating.

J. A. S.

*A Jewish View of Jesus.* By H. G. Enelow. The Macmillan Co., New York, 1920. Cloth. Pp. 181. Price \$1.50.

Written in charming English by a distinguished Jewish rabbi of New York City, *A Jewish View of Jesus* will be widely read by all who desire to know the Jewish attitude toward the greatest of their race. A change has come over the Hebrew people in their estimate of Jesus. Instead of ignoring Him or slandering His memory, they now regard Him as a genius in the realm of religion. They "glory in what Jesus has done for the growth of the ethical and spiritual life of humanity." They deplore His cruel death and count Him as a martyr to His devotion to extraordinary spiritual ideals. But He was not the Messiah and He lost His life in the Messianic maelstrom of His age. For, after all, will there ever be a personal Messiah? The author, with the modern Jew, interprets the Jewish hopes as finding their future fulfillment in the spirit of a new and perfect age, which has not yet dawned. The Jews of no school acknowledge the deity of Jesus. He is simply a great Teacher, who lived and died a Jew, unconscious that He became the Founder of Christianity! Paul is responsible for the latter.

Ingenious and uncritical, but plausible to the Jews, the present volume is valuable to the evangelical Christian readers as a revelation of the modern, progressive estimate of our Lord by intelligent Hebrew teachers. Perhaps in the providence of God such books will stimulate inquiry among devout Jews, for they must see that one so exalted as Jesus, whose influence is unmeasured, whose name is above every name, can have been neither an imposter nor a self-deceiver. But, alas! "a veil lieth upon their heart," and will not be taken away until they turn to the Lord.

The last page of the volume has the following noble tribute to our Lord:

"Who can compute all that Jesus has meant to human-

ity? The love He has inspired, the solace He has given, the good He has engendered, the hope and the joy He has kindled—all that is unequaled in human history. Among the great and the good that the human race has produced, none has even approached Jesus in universality of appeal and sway. He has become the most fascinating figure in history."

J. A. S.

*What's Wrong with the World?* A candid inquiry into the underlying spirit and its trend that made possible the great World War. A revelation and a warning. By Dr. G. H. Gerberding, Lutheran Theological Seminary, Maywood, Ill. Wartburg Publishing House, Chicago. Paper cover. Pp. 185. Price 75 cts. net.

The incisive pen of Dr. Gerberding has vividly described the present moral world-conditions. He has faithfully and truthfully diagnosed the disease of a sin-sick world, and prescribed the proper remedy. Beginning with Germany, he finds that rationalism, pantheism, materialism, socialistic atheism, militarism and pessimism undermined the German Empire with their specious but false views of life, and have left it prostrated—a victim to its overreaching ambition. France, unwilling to receive the Reformation, guilty of the atrocities of St. Bartholomew under Charles IX, relentless in her persecutions under Louis XIII and Louis XIV, shameless in her dissipation under the infamous Louis XV, the home of atheists like Voltaire, what could be expected of her? England, too, has her sore spots in greed and apostasy; and our beloved America has bred rationalism and skepticism. The Church must come to the rescue. With an abiding conviction that the Bible is God's message to man, she must go forth teaching and preaching the everlasting Gospel with its atonement through the blood of the cross as God's sovereign remedy for sin.

J. A. S.

# THE LUTHERAN QUARTERLY.

APRIL, 1921.

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## ARTICLE I.

### LUTHER AT WORMS.

BY PROFESSOR J. A. SINGMASTER.

"Here I stand. I cannot do otherwise. God help me!" These immortal words alleged to have been uttered by Luther at Worms four hundred years ago epitomize the Reformation. Next to Holy Scripture they are the most familiar words in our language, and they have become watchwords of conviction and conscience. When ex-President Wilson determined finally after much hesitation to recognize that Germany was in a state of war with the U. S. he said "I can not do otherwise."

Luther at Worms is Luther at his best, the most heroic figure in the most dramatic incident in modern times. His superb courage may not have been greater than that of many others of the vast army of martyrs who have died for their faith, but in no other case was the environment so striking and the possibilities so tragic as those at Worms. Luther's stand is significant for all time, not simply as an exhibition of undaunted faith and courage but chiefly as an era-marking event in the history of mankind. As the chief instrument in the hands of divine Providence for the liberation of men from the yoke of civil and religious autocracy, Luther stands out in notable prominence, overshadowing other men as an Alpine summit towers over the foot-hills.

The popular and age-old interest in Luther arises from the fact that his achievements were not simply personal but vicarious. He stood as a representative not only of the small evangelical group of Germany but of the generations then unborn, who would yearn for light and freedom. He was a torch-bearer of advancing democracy which in these latter days amid much confusion is coming to its own. It is this which makes Luther a world-figure, so that centuries have failed to dim the lustre of his fame.

But we shall not understand Luther and the remarkable scene at Worms, in which, by the verdict of history, he triumphed over the Emperor and the Pope, if we regard that scene as purely phenomenal. As a fact, it was the climax of certain clearly defined causes. It was the focus of many experiences in Luther's life. Like the rays of the sun concentrated by a lens into one brilliant, luminous, burning point, so here the lines of Luther's development met in one extraordinary event.

To understand Luther at Worms one must know him at Eisleben where he was born; at Erfurt where he studied, where he entered the cloister, was converted, and became a priest; at Wittenberg where in 1512, at the age of twenty-nine, he became a Doctor of Theology, and a full professor; where five years later he challenged the Romish system of indulgences by nailing the 95 Theses to the church door and where the Reformation arose. One must know him at Leipsic, where he debated with John Eck, the valiant and learned defender of Romish absolutism. One must know at least a little of Luther's primary writings to understand him as he appears before the Diet at Worms.

Coming back to Luther at Eisleben, around which the waves of revolution are surging even now, one must gladly acknowledged that in spite of the harsh discipline in his parental home, his parents were sterling, God-fearing folk, whose teaching and example were most wholesome. Humanly speaking the Reformation could not have been begun by Luther had his parents been less

Christian than they were. From his mother he learned industry and regard for the truth. From his father he inherited the wonderful courage which so largely made him a popular hero. One sees the son in the father, who had set his heart on making Luther a jurist. At a public dinner given in honor of Luther's ordination to the priesthood, in the presence of distinguished monks and professors, the father said, "Did you never hear that a son must obey his parents? And you learned men have you never read in the Holy Scriptures that a man should honor his father and mother?" When the younger Luther insisted that he had only followed the divine call, the courageous father replied, "God grant that it may not be a delusion of the devil." Years afterward in dedicating his tract "On the Monastic Vow" Luther wrote, "You were right, dear father, after all"

Luther's contact with several pious priests, like Staupitz, the vicar-general of the Augustinian order, is also a feature in the background of Luther at Worms. In the time of his terrible anguish of soul in the cloister, these men comforted him with that measure of truth which they possessed. All honor to them; but alas! they were few, and so bound by their ecclesiastical traditions that a revolt against Rome was unthinkable to them.

In the cloister Luther learned to know God, through his bitter experimental discovery of the utter vanity of human penances. Here he began to see the light of the Gospel of love and forgiveness through Christ. Here dawned on him the doctrine of "justification by faith", which is the heart of Luther's teaching and the watch-word of the Reformation. He entered the cloister a blind devotee; he left it an emancipated soul. Had he not learned the delusions of a false system by practical experience, he could not have exposed and exploded them.

His earnest study of the Scriptures and his learned and edifying lectures thereon further clarified his mind, and gave him confidence in his convictions, preparing him for the supreme test at Worms. Every step of Luther brought him into clearer light.

The 95 Theses contained the germ of the Reformation, for in them he denied the power of the Pope to remit any penalties, except such as he had himself imposed. He declared that it was dangerous to rely upon indulgences, and that "every Christian, truly contrite, has full remission from both punishment and guilt, even without letters of indulgence."

By his opposition to indulgences Luther came into conflict not only with John Tetzel, the mountebank monk, who hawked the indulgences, but with bishops, archbishops, cardinals and the pope himself. His controversies and conferences with men high in authority were another step toward the dramatic scene at Worms.

All efforts to conciliate and to silence Luther failed. Challenged by John Eck, a skilled debater and devout Romanist, to a public discussion at Leipsic, Luther boldly asserted that popes were not infallible and that councils had often erred and contradicted each other. He declared that the council of Constance, a hundred years before, had done wickedly in condemning John Huss and his teaching. In this disputation Luther learned much, and it became immensely significant for the Reformation.

Eck succeeded in having the "holy see" at Rome excommunicate Luther for his persistent heresies. The bull of excommunication was decreed in June 1520. It condemned forty-one propositions taken from Luther's writings, forbade the reading of his books, threatened with the ban all his supporters and announced his excommunication unless he repented within sixty days after its publication in Germany. Luther was undisturbed by the proclamation of the pope and in contempt publicly burned the bull in December, in the presence of a large and sympathetic crowd of professors and students who had gathered before the city gates. In this unmistakable way he signified his renunciation and contempt of papal authority. This also must be remembered when we think of his boldness at Worms.

While the execution of the papal bull was pending, but regardless of it, Luther produced his three most import-

ant primary writings. The first of these was *An Open Letter to the Christian Nobility of the German Nation concerning the Reform of the Christian Estate*. This was an appeal in the first place to cast off the papal yoke. He mercilessly exposes the pretensions and greedy oppression of the Pope, who drew immense revenues from the Germans and allotted the most valuable offices to the Italians. He arraigns him for lording it over God's heritage and denies the validity of his claims as Vicar of Christ. He proclaims the priesthood of all believers, exposes the fallacy of celibacy, and ridicules the Pope's pretensions to absolute political supremacy. In the second place Luther appeals to the Germans to exercise manly virtues in reforming pitiful economic and moral conditions. The sting of the Letter, however, is in the repudiation of the Papacy; its appeal is for "Germany for the Germans." It is a religious and a patriotic document, which in spite of its age is read with interest today.

In the second of the primary works *The Babylonian Captivity of the Church* he writes particularly about the seven sacraments, exposes the errors of the Romanists, and appeals from tradition to Scripture.

The third treatise on *The Liberty of a Christian Man* makes Luther the prophet of a New Era. The Romish idea that a peculiar sanctity adhered to the clergy and to religious orders above that of the lay Christian is shown to be false. The glory and blessedness of the common life, provided it be lived in the fear of God, is extolled. He says "A Christian man is a most free lord of all things and subject to no one; a Christian man is a most dutiful servant of all and subject to every one." By this he means that the Christian is a free man, but free to serve others. Bound by no ecclesiastical tyranny, he is nevertheless the servant of mankind. These writings show that Luther was already fortified by clear and strong convictions before the climax at the Diet.

Perhaps one more thing needs to be remembered in order to account for his heroic stand, and that is Luther's

matchless personality. If the scene at Worms was an epitome of the Reformation then Luther was its incarnation. He realized it in his personal experience and expressed it in his preaching and writings. He was evidently "a man sent from God" to meet the religious crisis of the renaissance; and to this end he had been richly endowed and had been given a rigid discipline. When, therefore, he stood before the Diet, he was not a novice though comparatively young. He was a lion-hearted man, whom nothing could daunt. His intellect was keen, his judgment sound, his learning extensive, his feelings deep and strong, his will indomitable. But above all he was a man of faith. Like Moses, he saw Him who is invisible. The hour struck and the man for the hour was at hand.

While Luther was unconsciously preparing for the dramatic episode at Worms, Providence was overruling the plans of statesman and ecclesiastics. The death of Maximilian I, Jan. 12, 1519, left vacant the throne of the so-called Holy Roman Empire of which Germany was a part. His successor Charles V., a grandson, was chosen by the seven electors, of whom Frederick, the Wise, of Saxony was the most influential, and who indeed had declined the high office. Charles V. was only twenty at the time of his election, but he was by far the most powerful monarch in the world. As grandson of Maximilian he became the archduke of Austria; and as grandson on his mother's side of Ferdinand and Isabella, he inherited the crown of Spain and of the Netherlands, of the Kingdom of Naples (including Sicily and Sardinia) of Milan, Luxembourg ad Franche-Comte.

It was before this august though youthful sovereign that Luther was to appear to answer for himself. Vainly had the papal legate, the wily Aleander, striven to prevent this by urging the Emperor to execute the ban already pronounced by the pope against Luther. This would no doubt have been entirely agreeable to the Emperor who was a bigoted Catholic and who had already caused Luther's books to be burned in the Netherlands.

But the Emperor thought it unwise to offend the Elector Frederick to whom he owed the imperial crown and who demanded a fair hearing for his subject, Luther. Moreover, it was dangerous to antagonize the Germans, who were sorely dissatisfied with the Roman Curia and nine-tenths of whom, including powerful princes, were partisans of Luther.

When therefore, the first Diet over which Charles presided met at Worms in Jan. 1920, he was constrained to summon Luther to appear before the Diet. The summons and safe-conduct reached Luther on March 26th, borne by the imperial herald, Caspar Sturm, who was charged to escort Luther to Worms. He found Luther busily engaged in his work of teaching and writing. He kept three printing presses going night and day to keep pace with his prolific pen.

The journey from Wittenberg to Worms began on April 2nd, and consumed two weeks. The imperial herald, accompanied by a servant, preceded on horseback. Luther and four friends, followed in a modest conveyance drawn by two horses, the gift of the city. The university provided a purse to meet expenses. The journey became a triumphal procession in honor of a great hero. At Leipsic he received from the city council a gift of wine. The Rector of his alma mater at Erfurt came out ten miles with forty horsemen to escort him to the city where he received a great ovation. He was entertained in the old Augustinian monastery over Sunday and preached to a vast crowd. On his way he preached also at Gotha and at Eisenach. At Frankfort he was taken violently ill; but undaunted he wrote to Spalatin, "Christ lives; and we shall enter Worms, though all the gates of Hell and powers of the air be unwilling."

At ten o'clock in the morning of Tuesday, April 16th, the blast of a trumpet from the watchman stationed on the tower of the Cathedral announced the approach of Luther and his party. His arrival created a great sensation. People flocked from every side to greet the popular hero, and escort him to his lodgings in the house of

the Knights of St. John, where the imperial marshal Pappenheim was entertained, and where two councillors of the Elector shared Luther's room. A constant stream of visitors kept coming and going until midnight. Unable to sleep he spent a good part of the night softly playing the lute, and praying at the open window. Thus he prepared for the eventful morrow.

One naturally wonders what his frame of mind must have been under the strange circumstances. It might be supposed that he would be appalled at the possibilities that awaited him. Twenty-five years later, a few days before his death at Eisleben, in speaking of his appearance at Worms, he said, "I was fearless. I was afraid of nothing; God can make one so desperately bold. I know not whether I could be so cheerful now."

This recollection of Luther, agrees with what he said and did at the time. When he was informed in Dec. 1520, that he might be summoned before the Emperor, he wrote to his friend Spalatin, "If I am summoned I will go, if I possibly can; I will go sick if I cannot go well. For it is not right to doubt if I am summoned by the Emperor I am summoned by the Lord. He lives and reigns who saved the three Hebrew children in the furnace of the King of Babylon. If he does not wish to save me, my life is a little thing compared to that of Christ, who was slain in the most shameful way."

When he was within a day's journey of Worms he received a message from Spalatin reminding him of the fate of John Huss. But he pressed forward saying "To Worms I shall go, though there be as many devils there as tiles on the roofs." We seem to hear the echo of these brave words a year later when he wrote to the Elector that if he had thought it his duty to go to Leipsic he would have gone even "if it had rained Duke Georges nine days."

The eventful April 17th was at hand. Luther was informed early in the morning that he would be called in the afternoon. At four o'clock the imperial marshal, Pappenheim, and the herald, Caspar Sturm, appeared to

conduct him to the Diet. The thoroughfares being thronged with people, Luther was led through gardens and alleys to the bishop's palace where the Diet sat.

The Diet was an august body, presided over by the youthful and most illustrious monarch of the age, seated on a throne under an artistic canopy, both of which were covered with gold brocade. At his side stood his brother Archduke Frederick of Austria, who was to play no small role in the coming struggle. Next came the electors.

First in dignity, in the absence of the King of Bohemia, was the bishop of Mainz, the primate of Germany, clad in gorgeous robes, standing to the Emperor's right. At his left stood the Archbishop of Cologne, Arch-chancellor of the Empire for Italy. Count John of the Palatine, who bore into the Diet the Imperial orb, the emblem of sovereignty, came next to the former; while the Elector Frederick the grand marshal who bore the imperial sword before the Emperor stood next to the latter. Six electors, cardinals, with their red hats, legates representing Pope Leo X, many other ecclesiastics, secular princes, numerous deputies, dignitaries of all ranks, and ambassadors of foreign counts completed the personnel of the Diet composed of 200 persons robed in the vestments of their respective offices, and forming a brilliant and impressive array of almost barbaric splendor. In and about the doors and windows of the great hall were grouped thousands of spectators in breathless expectancy.

Facing the throne stood Luther, the humble monk, in his simple monastic habit. For the first time in their lives the monarch and the monk saw each other. In the veins of the former flowed the blood of kings and emperors; in those of the latter the blood of peasants. The dignified cultured autocratic youth looked with some contempt upon the plain rustic before him. In rank the former was immeasurably above the latter; but in genius, grasp of truth, knowledge of life and spiritual experience he was immeasurably beneath him.

The difference between these two distinguishd char-

acters was not chiefly in person but in attitude. The emperor faced toward the past with its imperialism and Romanism; the reformer faced toward the future with its democracy and Protestantism. The one stood for reaction and repression; the other for progress and liberty. Mighty issues trembled in the balance as they faced each other. Behind the Emperor stood venerable tradition and a vast constituency; behind Luther stood an awakening consciousness of human rights and a nation outraged by the arrogance of the papacy.

The first day's proceedings were brief. Luther was told first of all that he must not speak except to answer questions. Pointing to a pile of about twenty books, which Aleander had collected, a court official, John Eck, (not the Eck of Leipsic fame) demanded of Luther whether he would retract the whole or any part of their contents. Dr. Schurf, Luther's counsellor, asked that the titles of the books be read. Luther assented with a nod as each title was read. Then he said: "His imperial Majesty asks me two things, first whether these books are mine, and secondly, whether I will stand by them or recant part of what I have published. First, the books are mine, I deny none of them. The second question, whether I will reassert all or recant what is said to have been written without warrant of Scripture, concerns faith and the salvation of souls and the divine Word, than which nothing is greater in heaven or on earth, and which we all ought to reverence; therefore, it would be rash and dangerous to say anything without some consideration, since I might say more than the thing demands or less than the truth, either of which would bring me in danger of the sentence of Christ: whoso shall deny me before men, him will I also deny before my Father in heaven. Wherefore, I humbly beg your Imperial Majesty to grant me time for deliberation, that I may answer without injury to the divine Word or peril to my soul."

After consultation with the Emperor and his advisers, Eck replied:

"Although, Martin, you knew from the Imperial man-

date why you were summoned, and therefore do not deserve to have a longer time given you, yet his Imperial Majesty of his great clemency, grants you one day more, commanding you to appear tomorrow at this time and deliver your answer orally and not in writing."

The demand for an oral answer was exceedingly fortunate for Luther's cause, for it enabled him to present a fuller reply with the spell of his magnetic oratory upon it. Eck, no doubt, expected Luther to give a brief, categorical answer.

The first appearance of Luther before the Diet was somewhat disappointing to his friends and encouraging to his foes. Some historians have thought that, disconcerted by the majesty and splendor of the scene, his courage failed him in the hour of trial. That he had lost none of his confidence is evident from a letter which he wrote that very evening to John Cuspian at Vienna, in which he says, "Truly with Christ's aid I shall never recant one jot or tittle."

It is quite certain also that Luther's attitude was the result of a previous understanding with his astute advisers, who must have canvassed all the probabilities of the case. Since they could not foresee the form of the questions and the turn which affairs might take, they must have advised him that under certain circumstances he should plead for delay. To take any other view would seem to be based upon an underestimate of Luther. He was not a novice, but a tried warrior. For ten years he had preached and lectured daily before hundreds of students. He had measured swords with the best debaters of Rome. He had written at least twenty books. He was absolutely sure of his ground. He must have been conscious of his superiority over the youthful monarch, the secular and the papal representatives. He was aware also of the strength of his party. Above all he realized the importance of his mission, and felt the "everlasting arms" sustaining him.

The night of the 17th was passed without sleep, in writing, in consultation with his advisers and in medita-

tion and prayer. At four in the afternoon of the 18th Luther was again escorted to the Diet which now met in a larger hall. The crowd was so dense and the confusion so great that even the princes found room with difficulty. It was six o'clock before Luther again stood before the Emperor. Twilight was falling. Torches were lighted. A deep hush fell upon the assembly as Eck arose to demand of Luther an answer to the questions of the day before. "Do you wish," said he, "to defend all of your books or to retract part of them?"

The supreme hour for Luther had come, yea the crisis hour of the age. He stepped forward. The fitful light of the torches deepened the pallor of his face. He was a man of medium stature, in his thirty-eighth year. His body was emaciated by excessive toil and frequent illness. His face showed the marks of prolonged vigils and nervous strain. His head was shaven, except the narrow chaplet of short curly black hair. His deep set eyes shone with such brilliancy that his enemies declared they were the eyes of a demon. His tenor voice was as clear and melodious as the tones of a silver bell. Such was the appearance of the prophet of a new age. Beneath that humble exterior was a great man with a trained mind, a warm heart, and an iron will—great gifts, a personality set on fire by the Holy Ghost.

Serenely, without visible agitation, with a voice clear and firm, Luther began his famous address. After a brief introduction, in which he expressed the hope that he might be forgiven any breaches of court etiquette and the failure to give any one the titles due him, he proceeded to his defense, speaking at first in German and then in Latin.

He acknowledged that he was the author of the books, which he divided into three classes. "In some," said he, "I have treated piety, faith and morals so simply and evangelically that my adversaries themselves are forced to confess that these books are useful, innocent and worthy to be read by Christians."

"The second class of my works inveighs against the

papacy as against that which both by precept and example has laid waste all Christendom, body and soul."\*\* If I therefore, should withdraw these books, I would add strength to tyranny, and open windows and doors to their impiety."

"In the third set of books I have written against some private individuals who tried to defend the Roman tyranny and tear down my pious doctrine. In these I confess I was more bitter than is becoming to a minister of religion. For I do not pose as a saint, nor do I discuss my life but the doctrine of Christ. Yet neither is it right for me to recant what I have said in these for their tyranny and impiety would rage and reign against the people of God more violently than ever by reason of my acquiescence."\*\*\*

"I therefore beg by God's mercy that if your Majesty or your illustrious Lordships, from the highest to the lowest, can do it, you should bear witness and convict me of error and conquer me by proofs drawn from the Gospels or the prophets, for I am most ready to be instructed, and when convinced will be the first to throw my books into the fire." \*\*\*\*.

He warned the youthful Emperor to heed the examples of Pharoah and the King of Babylon and the Kings of Israel who trusting to their own wisdom ruined themselves, concluding his oration with these words: "For he (God) taketh the wise in their own craftiness and removeth mountains and they know it not. We must fear God. I do not say this as though your lordships needed either my teaching or my admonition, but because I could not shirk the duty I owed Germany. With these words I commend myself to your Majesty and your lordships, humbly begging that you will not let my enemies make me hateful to you without cause. I have spoken.

His oration uttered in German and then in Latin occupied about two hours. He had taken back nothing, but had reaffirmed his every doctrine.

After a brief conference between the Emperor and the princes, Eck in great anger addressed Luther: "You have not answered to the point. You ought not to call in question what has been decided and condemned by

councils. Therefore I beg of you to give a simple, unsophisticated answer without horns. Will you recant or not?"

Luther retorted: "Since your Majesty and your Lordships ask for a plain answer I will give you one without either horns or teeth. Unless I am convicted by Scripture or by right reason—for I trust neither in popes nor in councils, for they have often erred and contradicted themselves—having been conquered by the Scriptures referred to, and my conscience taken captive by the word of God—I neither can or will recant anything, since it is neither right nor safe to act against conscience. God help me. Amen."

The Spaniards hissed and the Germans applauded. Luther was escorted from the hall during great excitement. When he reached his lodgings he threw up his hands and cried "I am through. I am through." He had performed a heroic act and had spoken words, which after four centuries ring out like a trumpet blast.

A vain effort at reconciliation was made. Luther protected by the Emperor's "safe conduct" left Worms on April 26th. On his journey he was greeted with the enthusiasm which had marked his ride toward Worms. On May 4th, after a pretended capture by his friends, he was carried to the Wartburg where he translated the New Testament—probably the greatest of his achievements.

After the departure from Worms of Luther and of some of his chief supporters, an edict was passed affirming the papal bull, putting Luther under the ban of the Empire, thus making him an outlaw. His enemies rejoiced over an apparent but empty victory. Luther had won in spite of the Pope and the Emperor. The august monarch is remembered chiefly because of his conflict with Luther. For twenty-five years longer they were contemporaneous. The influence of Luther kept growing; that of the Emperor waning. Ten years after Luther's death, Charles, broken in spirit, abdicated his several thrones, retired to a monastery, where he died two years later, regretting to the end that he had not burned the archheretic at Worms.

About fifty years ago (1868) there was unveiled in the Luther Place at Worms, not far from the spot where Luther once stood, a magnificent memorial to Luther. From the center of a platform forty-eight feet square rises a lofty, finely carved pedestal, surmounted by a colossal statue of the Reformer. At its base, in a sitting posture, are the figures of four heralds of the Reformation—Wyclif, Huss, Savonarola and Peter Waldo. At the corners of the platform on lower pedestals stand the statues of four of Luther's contemporaries—Melanchthon and Reuchlin, the scholars, and Frederick the Wise and Philip of Hesse the rulers. Between them are allegorical figures of Magdeburg mourning, Spires protesting, and Augsburg confessing. Towering high above all these, as Luther towers above other men, stands his effigy, the Bible in his hand and a look of triumph on his face.

The significance of Luther at Worms is very great for mankind. He appeared at a time when the world was ready to enter upon a new era. The ideals of the Middle Ages were outworn. The new wine could not be put into old wine skins. The old order had become intolerable. The arrogance of the ruling class in Church and State made life a burden to the plain, common man.

Having, by the grace of God, come into the light, Luther became the champion of all who yearn for freedom. The story of Worms will never lose interest, because it epitomizes the struggle of mankind for its God-given rights. He made odious the monstrous assumption that a man must subject his conscience to the arbitrary will of man. He was another Moses leading the oppressed into a promised land; another John the Baptist pointing the way to the Christ who came to make men free.

The attitude of Luther became the inspiration of modern democracy. His appearance before the Diet, according to Carlyle was "the greatest moment in the modern history of men—English Puritanism, England and its Parliaments, America's vast work these two centuries, French Revolution, Europe and its work every-

where at present—the germ of it all lay there. Had Luther in that moment done other, it had all been otherwise."

The story of Worms will never lose interest because it is the story of a passionate plea for human rights. Animated by the spirit of Luther, "our fathers brought forth on this continent a new nation conceived in liberty and dedicated to the proposition that all men are created equal."

The principle of civil liberty was clearly involved in Luther's stand; but its application and acceptance is not yet complete. Entrenched behind tradition, precedent and military power tyranny was at first slow to yield. But the world is at last becoming democratic. Where there has been no ready acquiescence with its demands there have often been violent outbursts of popular feeling which have hurled thrones and crowns into the dust.

Luther at Worms is peculiarly significant for the Church. First of all we are taught that its form is not a supreme matter unless it becomes oppressive. The Roman hierarchy became an abomination to Luther because of its pretensions and corruption. He saw the peril of lodging in the hands of a small party unlimited power which lorded it over individuals and nations. Luther at Worms is a mighty protest against any form of Church government which deprives the individual congregation or member of the privilege of doing right according to conviction.

Secondly and chiefly, Luther's attitude demands that the Bible, rationally interpreted, be the authority which must be recognized. The Bible is the secret of the Reformation. It opened the eyes of Luther; it steeled his heart with courage. It is the chief heritage of the Reformation. Its rejection or neglect is inevitably followed by disaster. The greatest peril to the Church is to listen to the voice of destructive criticism, denying the supernatural character of the Book which alone gives us a knowledge of Jesus Christ, our Lord and Savior. It is God's message to man. To reject it is to forfeit the Reformation.

*Gettysburg, Pa.*

## ARTICLE II.

### RELIGION AND THE TENDENCY OF MODERN SCIENCE.<sup>1</sup>

BY HENRY W. ELSON, LITT.D., PRESIDENT OF THIEL COLLEGE

Christianity in the course of nineteen centuries has had many a fierce battle to fight, not only with the world, the flesh and the devil, with the pagan world and with Mohammedanism, but also with subtler foes that sought to undermine its influence and destroy its life.

Every age or period has its peculiar foes to grapple with. That which characterizes our own age is perhaps the subtlest and most dangerous which Christianity has had to deal with during all these 1900 years. It may be termed Scientific Materialism, or Materialistic Evolution.

With evolution in its true sense I have no quarrel. Nature does all her constructive work by slow processes. Duration means nothing to God. I can believe that the "days" of the Mosaic account of creation were geological ages of incalculable extent. I believe that the earth has swung on its orbit round the sun for unknown millions of years.

In spite of the many blunders made by experts in science, they have many times corrected the public mind in matters of fact, and on the whole have been absolutely indispensable in the progress of civilization. To the development of science we owe our knowledge of the solar system, of the anatomy of the human body, of the wonders of electricity and to it we are indebted for nearly all our mechanical inventions. Wonderful are the achievements of science; but when it reaches out into the sphere of religion, it is time for the Christian world to meet the challenge.

The tendency of modern scientific experts, at least a

<sup>1</sup> Read at the National Lutheran Educational Conference, New York, January, 1921.

majority of them, is clearly in the direction of materialism. Their contention is that nature is self-existent, that her forces working on the material universe produce results and that all development of animal and vegetable life is due to this cause. This position ungod's the universe, denies the supernatural, and renders all religion needless and meaningless. I do not believe that men of science generally band together with the view of destroying religion. The explanation, it seems to me, is rather this: The human mind centered wholly on nature and her amazing system of laws becomes so bewildered at her continuously unfolding wonders that it is utterly absorbed and is incapable of looking beyond. It is as a light so brilliant and dazzling that no eye can see beyond it. Thus the scientist finds his god in the material universe and gradually he loses his capacity to believe in the existence of a spiritual world. If then he is a true scientist, he will labor on quietly in his own field, but never without misgivings as to his own position. On the other hand, if he is of the cock-sure type and of a meddlesome temperament, he will prate about the non-existence of God and the futility of religion. This variety reminds one of Flammarion's philosophic fish that regards all life outside the water as impossible; or of the Hottentots, who think the Europeans the greatest liars in the world when they say that in winter in Europe the water gets so hard that you can drive a team of horses across a river.

Let us look briefly into this subject of evolution. In contending with the materialist you beg the question if you assume the divine origin of the Scriptures. You must meet him on his own ground.

Nature develops life through organisms, as we know, and life culminates in man with his marvelous powers. Call this process evolution; there is no more fitting word; don't be afraid of it. In observing natural evolution nothing is more striking or more obvious than its purpose and adaptation on the one hand, and on the other its utter want of intelligence, in carrying out its processes. In this it is like a man-made machine. Take a great

printing press, for example. How human it seems. With what intelligence it seems to do its work. But it is not intelligent. It is utterly blind and senseless. All the finely-wrought design pertains wholly to its inventor.

Evolution is inexplicable without a cause beyond. A twining plant will reach out and find a branch of a tree or other object, if there is such an object anywhere in reach, and will cling to it for support. Who can explain why this is so? It can hardly be said that the branch has a drawing power which benevolently acts solely on a vine that needs support; nor is it easy to accept the theory that in the vine there is a low form of instinct that leads it to do that which will support its life. But if you accept either theory, the mystery is not in the least cleared up. All will agree that the obvious purpose of the operation is to preserve the life and aid in the development of the vine. Whose purpose? None will deny that purpose implies intelligence, yet the branch and the vine are without intelligence.

In the higher forms of life we find the same thing. We know why a beaver builds a dam, but evidently the beaver does not know, else it would not build a dam across a dry floor. A hen sets on a nest in order to reproduce its kind, but that it does this blindly and without intelligence is shown by the fact that it will set for a month on an empty nest. If, then, there is no intelligence in the beaver or the hen even when doing the most significant thing they do—reproducing life—we can hardly expect to find it in the vine, a still lower form of creation. Yet there is intelligence right here in these three examples we have cited—an intelligence higher than man has ever reached—that which reproduces life. No scientist can tell where life comes from or what it is, to say nothing of producing it. Certain it is that the beaver or the hen does not know. Who then does know? It is a contradiction to reason to say as the materialists do, that insensate nature produces life of her own accord, because life postulates intelligence and nature has no intelligence. It is said that a bee performs twenty-five different acts, such as making an octagonal cell, saving food for winter and the

like, any one of which denotes an intelligence far beyond the capacity of the bee. An autumn leaf before it falls gives back to the parent branch nearly all its substance, because the tree needs it and the leaf does not. It would be easy, indeed, to bring forth a thousand proofs, if such obvious facts are in need of proof, in establishing these two points, namely: 1. That nature as such is devoid of sense; and 2. That the development of life through nature discloses a power beyond, a conscious will, an intelligence surpassing man's comprehension. If nature were self-intelligent, it would be easy to argue that the universe needs no God. On the other hand, if no purpose or plan could be discerned in the ordering of nature, the only normal human belief would be atheism. Both of these points, however, that nature is not intelligent, and that she discloses an intelligence beyond, are clear to the unbiased observer and either one cuts the ground from under the materialist. But we have various other changes to bring against scientific materialism.

The scientists have been utterly baffled in their attempts to discover the origin of life. It has proved an impregnable fortress against which they have trained their heaviest artillery in vain. Such specialists as Liebig, Tyndall, Loeb and Pasteur spent years in search of this hidden secret and then all agreed that the theory of spontaneous generation had to be given up. The materialists were in a dilemma. Had not Professor Haeckel, the prince of modern materialists, declared that unless the secret of organic life be discovered, the scientific world would be forced to the assumption of a supernatural creation? They had to find some way of explaining the inexplicable, and their contradictions to one another are so flagrant and their theories so palpably absurd as to be amusing. Let us notice just a few.

Lord Kelvin declared that life germs may have fallen to the earth from other worlds. Spiller answers that such a thing is impossible, for all meteorites are in a state of glowing heat. But suppose it were true, would the problem be solved? Would it not merely be transferred to some celestial region?

One eminent scientist declares that life was once latent in a fiery cloud; another contends that life-germs are as old as earth-matter and they have endured without destruction 2000° of heat when the earth was molten. Still another maintains that the extreme cold of cosmic space kept the germs alive in a frozen condition; yet another places the origin of life "in the womb of primal nebula in space." These are all men of renown in the world of science. What a maze of contradictions! Get what you can out of these theories. If any one of them is right, the rest are all wrong.

To climb a little higher up the ladder of absurdity let me quote Fechner, an eminent German scientist of the last century. "Organisms did not originate in protoplasm," says this savant, "but in a mighty being of most complex structure, which was split up in a great variety of different creatures, the first parents of the present species." Well, where does his "mighty being" come from? He neglects to mention that. Oh, ye shades of Scandinavian mythology!

Let us pass in review one more of this learned retinue —none other than the apostle of modern atheistic scientists, Prof. Haeckel. About twenty-five years ago Haeckel came out with the bold theory that the atom is endowed with life and will, with a soul that is eternal and immortal. He thereupon decides that the plastidule (organic molecule) possesses memory and that heredity results from the memory of the plastidule!

No one will deny that Haeckel was a man of great learning. His theory (for it is nothing else) merely shows how the human mind will flounder helpless in a cauldron of uncertainty, when it attempts to grapple with the mysteries of the Almighty.

The above citations are all from scientists of the first class who have flourished within the past hundred years —men who proclaim that they confine their deductions to observable facts that can stand before the tribunal of Reason.

What has science done for the world? Great things indeed. Wonderful are the achievements of modern sci-

ence. But there are some things it has not done and can not do. Science has not cleared up one single mystery in nature, nor has it taken the first step in the direction of doing so. Everything about us is full of mystery; every operation of every natural law is beyond comprehension. Science has made wonderful discoveries, has found new relations, has told us many new things about cause and effect; it can measure the distance to the stars and analyze their component parts by means of the spectroscope. But it cannot find God through the telescope, nor the microscope. It cannot find the life-germ in a grain of corn. It can assemble the ingredients in the same proportion as nature has done, but the newly-made grain will not grow. The ancients believed that thunder was the voice of an angry god. Modern science tells us that it is the result of electric explosion; but what electricity is and how it works are unknown to science. Every mystery solved in nature suggests and points to others farther on. Thomas A. Edison puts it rather extravagantly when he declares, "We do not know one-millionth of one per cent about anything. We do not know what water is; we don't know what light is, nor heat, nor gravitation. We don't know anything about magnetism. We don't know what enables us to keep on our feet to stand up." Mr. Edison is very shaky about his belief in a future life, but declares that he no more doubts the existence of a Supreme Being, the Governor of the Universe, than he doubts his own existence.

Science is indispensable to our modern progress. We can no more do without scientists than we can do without physicians or farmers or lawyers. But when the scientist attempts to deal with matters of the spirit, he is out of his province and only makes himself ridiculous. But it must not be inferred that all scientists are of this class. Many of the most renowned in history were men of true Christian faith. A notice of a few of them will be interesting.

Wallace and Romanes, co-workers for many years with Darwin, were both believers in God and the latter before his death became a devoted Christian. Copernicus,

whose name ranks with the greatest of all time, was a man of sincere piety. His epitaph written by himself runs thus: "I desire not the grace which thou hast bestowed on Paul, nor the mercy with which thou hast pardoned Peter; that which thou hast granted the dying thief is all I ask." Isaac Newton concluded his greatest work thus: "I thank thee, Lord and Creator, that thou hast given me this joy in thy creation..... If I have said anything unworthy of thee, of thy mercy, forgive me." Kepler, Boehme, Linnaeus, (pronounced the greatest naturalist of all time) were all faithful Christians. Linnaeus on making one of his greatest discoveries cried out, "I have seen the footprints of God." Euler, one of the greatest of mathematicians wrote "A Defense of Divine Revelation." Herschel, the great astronomer, wrote, "The wider the field of science extends, the more numerous and indisputable become the proofs of the eternal existence of a creative and almighty Wisdom." Lavoisier, the discoverer of oxygen, on whom, says Buchner, rests our whole modern science, was a true believer. In one book he says, "With the creation of light, God poured out upon the earth the principle of organic matter, of feeling and of thought." Liebig, called the prince of German chemists, declared that the "chief value and glory of science is that it promotes true Christianity." Faraday, the great electrician, was a Bible-class teacher. Madler, the astronomer, declared that a true student of nature cannot be an unbeliever. Robert von Mayer, the discoverer of the conservation of energy, which is pronounced the greatest discovery of the 19th century, declared that a right philosophy ought to be and can be nothing else than a propaganda of the Christian religion. If any one in a hundred years surpassed Mayer in the importance of his chief discovery it was Pasteur, who was also a Christian believer.

This splendid array of men of science (and there are many more) among the most eminent in history, without whom the world would be centuries behind where it is now, men who were true believers, refutes for all time the contention that true science and religion are at vari-

ance. While it is true that a deep and absorbing study of the amazing laws of nature does seem to tend, for reasons I have mentioned, in the direction of irreligion and materialism, it is not true that science is the enemy of religion. The real trouble with the scientific specialists lies in the fact that he becomes so absorbed in the subject that he ceases to be able to think normally in other lines. He squeezes his mind into a narrow channel until it ceases to be able to function outside of it. He loses sight of the spiritual world and at length comes to believe that there is no such thing. He may be compared to the deep sea fish that spends its existence in the dark caverns of the ocean's depths and knows nothing of the wonderful world of sunlight that shines above it. Charles Darwin, one of the most eminent of scientific men, deplored the fact when he grew old (and he was honest enough to confess it) that his devotion to his study of materialistic things through a long and laborious life was so absorbing and unremitting that he lost his religion, his appreciation of literature and his love of music, all of which had interested him greatly in his youth. His mind had been pinned down to one channel of thought till it became lopsided and he was no longer a normal man. Shall we go to men of that type for our religion?

The most serious arraignment against the materialists is the fact that they take no account of the moral, the ethical development of the human race, which in all countries has been based on religion.

Materialism knows nothing of the deeper springs of life. Faith, hope, friendship, love, emotion—all that make life worth living—are, according to materialism, but accidental products of atomic motion. Materialism produces no reformers, for there is nothing to reform. It recognizes neither good nor evil, neither virtue nor vice; from the moral standpoint it places all men on the same dead level with the brutes.

Materialism contradicts the testimony of the ages and the religious instinct of mankind. If you love music, it is because there is music in your own soul. If you enjoy poetry, you are akin to the poet. The facts that a child

loves a fairy story and that a man can believe in ghosts point to the greater fact that there is a spirit, something akin to the fairy and the ghost, within us, otherwise we could not be interested in such things, no more than a jackdaw can be interested in mathematics or ethics. Now, religion is instinctive in man's soul, deep-seated, ineradicable. The religion of a particular man or nation may be false, imaginary; but its existence is an index of the truth, just as the love of a little girl for her doll indicates an instinct and points unerringly toward potential motherhood. The hen sitting on the empty nest is as a matter of fact doing a false thing for the moment, but the instinct that prompts it indicates that the truth lies somewhere in that direction. Otherwise nature herself would be mendacious and false. Is it not equally true that the child nursing her doll and the pagan worshipping his idol are also pointing toward the truth? Religion is a thing of the spirit and if a man had no spiritual nature, you could not possibly interest him in religion. The fact that if man knows not the true religion, he will devise a false one, and if he knows not the true God he will worship imaginary gods, proves beyond all doubt that there is in man a spiritual nature—the very thing that the materialists deny.

There is an unbeliever here and there among all peoples perhaps, but the great masses of the people in all countries believe in the supernatural, and the fact that vast numbers do not live up to their beliefs is not here under discussion. Every civilization in the history of the world has been built up on religion as its chief corner stone. However greatly the multitude of religions differ, they agree almost without exception on three vital points: 1. A belief that man is a living soul; 2. A belief in the supernatural, and 3. A belief that man has a future beyond this life. Nature has made this belief instinctive in the human heart. Is nature true? In everything else nature is true as far as we know. Is it possible that in this one respect she is false and mendacious? Have the civilizations of the world been built up on a fallacy? Has nature put in the soul of man this wailing cry for

God only to mock and delude him? Believe it if you can.

Furthermore, materialism contradicts not only human instinct; it contradicts human reason and common sense. Is it reasonable to believe that man with his wonderful powers of development, his self-consciousness, his fore-knowledge of death, his boundless aspirations—is it reasonable to believe that he is only an accident in the tossings of the forces of the universe, a floating mote in the sunbeam? If such is our life, how inane and meaningless it is. Thrown into this momentary existence between two eternities, there is nothing for us but the little superficial enjoyment of the day and nothing before us but black annihilation. Does not such a doctrine squarely contradict human reason?

Religion is the basis of all our reforms; it is the mainspring of all the moral development of the race. If religion is not truth, here is the one instance, the only one in all nature that we can cite, wherein a lie is better than the truth and brings better results.

We have no evidence that society would not fall into confusion if the religious principle in men were blotted out. It is true that the test has never been made, for there has never been a nation of atheists and perhaps never can be. It is certain that human civilization would be impossible without moral development and I believe that moral development would be impossible without a religious basis.

Again, what would it mean to the individual if all religious hope were blotted out of his life? It is true that here and there we find an atheist, an abnormal, who has strayed away from the crowd, but who is still buoyed up by the influence of society, whose moral order is based on religion. But the great masses of the people, those outside the church as well as those within it, have some form of religious belief, which includes the three fundamental points of doctrine that I have mentioned. If this were taken away from the consciousness of the average man, he would have to rebuild his life on a different basis, and there is little doubt, on a lower plane. Who will take

the trouble to build a fine house if he knows it is founded on sand?

To the great majority of church people, especially to those who give their lives to the propagation of religion, the conviction that there is no God and no hereafter would be a calamity such as no words can describe. Millions would rather see the sun blotted out of the sky. The feeling of loneliness would be appalling. The whole foundation of human society would have to be relaid, and it would be on more selfish lines than at present. Man is selfish enough as it is; commercialism is not benevolent. What would it be if all sense of reverence and responsibility to a higher Power were removed? There are many men and women it is true that are not inclined to be vicious, but their hopelessness would render life inane and insipid. The late John Burroughs at the age of four-score professed to be happy, though without definite beliefs about a future life. Perhaps he was, but his happiness must have been of the shallow and superficial sort as compared with that of the aged Christian approaching the presence of his God. Certainly Burroughs never caught the real vision nor heard the immortal symphonies referred to by Victor Hugo.

Without a consciousness of God and immortality the natural man would reason thus: "My life has no particular meaning. Why should I try to bear myself up? Why not follow the line of least resistance? Why build up civilization? The wild tribes of Borneo are as content with their mode of life as Europe and America with theirs, and death means less to them because they think less. Why should I educate myself? My illiterate neighbor is as happy as I. Why should I cherish aspirations to do something or to be somebody? Why not drink the absinthe and deaden my brain? It matters little if I shorten my life, for life itself is meaningless." It is clear to be seen that religion not only fills a real need of society, but also of the individual.

Which is the safer to follow, the deductions of the scientist or the intuition of the multitude in case they are at variance? In matters of fact science will often cor-

rect the public mind, but it has never succeeded in doing so in the matter of intuition and perhaps it never will. By intuition we mean that which we know by direct cognition, without reasoning or being taught. Our susceptibility to the influence of music, for example, is a natural intuition. A very small percentage of the people, however, are devoid of musical intelligence. Now suppose that these people were of a scientific turn and were inclined to be reformers. They set about to correct the public taste in the matter of music. Thus they would reason: Look at the expense of keeping up the music schools, the piano factories; note the waste of lumber and other material. Not a year passes but the people spend on this fad money enough to build a macadam road across the continent.

But the final and unanswerable argument is this: Scientifically speaking, there is no such thing as music. True there are vibrations of atmosphere which convey to the cellular convolutions of the brain by means of the auditory nerves certain impressions we call sound. It is readily explained by science and it does not follow that there should be any psychological effect, such as to produce the ecstasies in the recipient of the sound waves. The astonishing thing is that great numbers of otherwise highly intelligent people refuse to be disillusioned and continue to spend their time and money in pursuing an ignis fatuus, which modern science has clearly demonstrated to have no real existence.

If it be objected that the example is an impossible one, I answer that it is not. Change a word or two; change music to religion and substitute the modern school of materialists for the musical reformers, and you have a parallel case. These scientists have demonstrated that religion is a fallacy, a delusion unworthy of the attention of the educated. It would be quite as rational for them to take a similar stand against music. Both are intuitive and deeply imbedded in the human heart. Let a child be moved by music and then try to convince it by argument that there is no such thing as music. Try as you will, keep it up for a life time and you will never succeed. So

if a man ever really experiences the divine touch of religion in his soul, no argument, no scientific demonstration can remove it. On that subject he is not susceptible to argument.

There need be no conflict between science and religion. Neither should encroach on the field of the other. If science fails to find the soul by research, it must not forget that it fails also to find the life principle in an egg or a grain of corn. If science denies the existence of the soul it only makes itself ridiculous. It is out of its province in dealing with such subjects.

On the other hand, religion should encourage all true scientific research. Religion should cheerfully accept the revelations of science, like that of Copernicus, however revolutionary, when they are shown to be true. Of one thing, the main thing, religion can rest in absolute security, namely, that science is utterly unable to prove the non-existence of God and the soul, or to prove that the ground of religious belief is false. No true scientist will attempt it.

Religion is akin to poetry. Poetry is truth; it is an expression of beauty and in a broad sense includes all the fine arts. Science deals with facts and forces and materials; it is prosaic, cold-blooded, utilitarian, blind to beauty and indifferent to that which it cannot use. Poetry sees the spiritual side of things; it envelops the world and the heavens with romance and extracts beauty from everything.

Science is progressive, always outgrowing its old clothes, always repudiating much of its work of the past. Poetry, like religion, is an intuitive soul-expression. It may change as to its form of expression, but in essence, in spirit, it is as changeless as sunlight.

The scientist toils, analyzes, searches out new relations and invents machinery. The poet toils not; he sings and dreams and loves and worships. The scientist, like Martha, is careful and troubled about many things; he is baffled and confounded at the boundlessness of the universe and its insoluble mysteries. The poet sits at the feet of

Jesus and drinks in the drafts of life. The mysteries of the universe do not trouble him.

In many ways the scientist is the servant of the poet. The scientist mixes the paint; the poet puts it on canvas. The scientist quarries the marble; the poet chisels out a Venus Milo. The scientist builds the edifice; the poet occupies the stage of the finished structure and moves the audience with his music or his eloquence. The scientist builds the railroads and the battleships; he makes the telescope and the microscope; he transforms our mode of life; he bears the burden of civilization; he is the common laborer in the world of intellect, the hewer of wood and the drawer of water. The poet lives in a higher world, he soars among the stars; he minglest with the universe; he sees God.

The present age is a peculiarly scientific age and there is no denying that science has modified and in some measure weakened the influence of the fine arts, literature and religion. This extreme utilitarian tendency will, in my opinion, run its course. The pendulum will swing back. Man has no power permanently to dehumanize himself.

Man is a marvelous being. If the lower animals were capable of contemplating us, what veritable gods we would seem to them!

Man has bridled the forces of nature so as to make them carry much of the burdens of civilization. But, though man can make himself wings and fly through the air, though he can sit in his house and speak with the living voice to his brother a thousand miles away, though he can flash his thoughts across the world by the electric spark; though he can do almost anything, there is one thing he cannot do—he cannot save his own soul. For this he must cry unto the heavens. And this has been the cry of the ages, in every nation, through all historic times. Perhaps everyone at times has doubts and often we wonder why it is permitted that these troublous questions vex us. Perhaps the disturbance, the pain of doubt of one who wants to believe is a necessary part of the discipline of life. Perhaps it is better to walk by faith than by sight, better at first to see through a glass darkly.

There are some materialists who believe in the existence of God, but not in human salvation. These are little better than the atheists. Away with them.

The cry of the human soul is for a conscious life hereafter, for a survival beyond the grave of its identity and conscious personality. How could a benevolent God place within me such a burning want and then deny me the possibility of its realization? Why should he give me a glimpse into the starry sky if my eyes are soon to be closed forever? Why am I permitted to hear the far-away strains of the immortal symphony if I am never to enjoy the full realization of the celestial music? Why should the Lord of the universe fill my body with life and my soul with hope, why should he give me the capacity to contemplate Himself, if only to toss me aside to die forgotten and alone, or to leave me to wither like a wild weed along the wayside? Why this brief moment of hope and self-conscious activity, if it is to end so soon in darkness? Why this burning aspiration, this yearning to be something more, if I am to sink into the abysmal depths of nothingness? If this is my destiny, then nature is false and self-contradictory and God is non-benevolent—either of which is unthinkable and inconceivable to the human mind.

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## ARTICLE III.

## RELIGIOUS EDUCATION

CHARLES S. BAUSLIN, D.D.

The subject suggests some careful distinctions. We must not confound Christian education with religious education. Religious education deals with the teaching of any religion. Christian education deals with the facts of Christianity,—God's plan for saving man. We must not make the mistake of identifying religion with ethics, or morality either. To do so we misunderstand the nature of both. If we consult man's nature and needs, if we consult history to see what has produced man's religious life, then ethics and morals cannot possibly be substituted for religion. Religion has to do with a God and with the influences and motives which come from a real or supposed relation to Him. Ethics may have no God at all, being merely rules of conduct. Historically the best morals have been connected with the best religion, and in my judgment a continued advance in morals is impossible apart from religion. Religion then must be a part of education as much as art, science, literature, or a knowledge of things in general. Civilization is inexplicable without it, man's nature is incomplete without it, and the best future of the race unattainable without it.

There must be no lack of discrimination as to true and false religion. There seems to be the feeling that while one must hold fast to the truth in natural science, mathematics, law, medicine, etc., in religion truth is of no importance—here anything will do. If this prevails there will need be another awakening, and it will be bitter, to the fact that false religion is the darkest curse that ever smote humanity. In view of this indefiniteness and lack of discrimination the Christian Church must meet the situation with its face set like a flint against teaching anything but the Christian truth and faith.

Professor Cram in a brilliant little volume "Walled Town", says, "Neither is education a panacea for the persistent disease of backsliding. It is not even a palliative or a prophylactic." The most intensive educational period ever known had issue in the most preposterous war in history\*\*\*\*issuing at last in the Bolshevism and obscene anarchy that would be ridiculous but for the omnipresent horror.

One of the best signs of the times is the awakening to the urgent necessity of more systematic and thorough education in Christian truth. There seems to be a reaction from the crass materialism which was characteristic of the last generation. Thinking men in past ages realized that no people could progress without a religion. After a chase for the novel and a slumber in the materialistic twentieth century people are coming into harmony with the thinkers of the past and there is a general cry for religious education.

#### TRUE EDUCATION

The sphere of true education is the whole man,—knowledge of himself, his relation to God, to other men and to things. The knowledge of self and other men is obtained from the humanities and the Bible. The knowledge of God in part may be obtained from science and history, but the only complete and accurate knowledge of Him is obtained from a personal revelation of Himself in the Bible and in Jesus Christ. If education be wholly religious it produces the fanatic or the martyr; if it be secular it produces the clever rascal. The multiplication table does not insure honesty; perfect grammar does not exclude falsehood; the highest and most useful virtues cannot be found in a crucible, nor cyphered out on a blackboard. The three R's without a fourth R do not evoke the best citizens.. The New England Primer is a good example for modern pedagogy; it gave the alphabet and spelling lesson and then used these to impart lessons of personal morality and Christian truth. That training produced men with clear eyes and good muscles and

straight backbone, it fired the shot that went around the world, wrote the American Constitution and laid the foundations of the republican institutions in this nation. But the influence this illustrated has been very much eliminated.

#### MODERN EDUCATION NARROWING

Modern education has been steadily narrowing. It has in a great measure excluded the knowledge of God through acquaintance with Christ and the Bible. Recently it has been reducing and in some places excluding the humanities and so has been decreasing man's knowledge of man and his relations with his fellow.

History and language are both being neglected, while strange to say, philosophy with its speculations has been magnified. Many schools have ruled out the Bible and some others have kept it in name while they have used what men have written about the Bible as a substitute for the Bible itself. The call, the effort, the growing emphasis has been for natural sciences and their application. The result is a materialistic development and naturalistic effort to satisfy the yearning of the soul. This has resulted in all manner of speculations and fanaticisms which men have been chasing and in their pursuit have fallen into many hurtful lusts. The war has given us many revelations of the corruption of Godless education. It has also brought out the soul's yearning and need for the knowledge of God. But Professor Cram again says, "Every great war exhibits at least two phenomena following on from its end; the falling back into an abyss of meanness, materialism and self-seeking, with the swift disappearance of spiritual exultation developed during the fight, and the emergence sooner or later of isolated personalities who have retained the ardor of spiritual regeneration and who struggle to bring the mass of people back to their lost ideals." These isolated personalities are now in preparation for their sublime task somewhere in the process of a religious education.

## THE CHURCH

The most potent and pervasive educational force in the modern world is the Church. To justify this saying, it is required, of course that the word "education" shall be taken as I have indicated in its largest and most vital meanings. The superficial idea which rates education as simply the imparting of knowledge and no more would necessarily give the palm to the public school system. Not merely diffusion of knowledge, however, but the culture of a wise and discriminating understanding of life must be the object of adequate education. Education is the free unfoldment of the whole life, of the total personality. It should adjust man to his environment, give him the fullest understanding of it and fit him to control and shape his environment, and it is in regard to this understanding of life that the Church can truthfully be set above every other educational agency.

In theory the teaching function of the church is her most ancient and characteristic one, lying at the very heart of her commission. In practice it must be owned that the church has not adequately recognized its responsibilities nor improved its opportunities in this particular. Theoretically and practically the church must recognize its duty to educate Christianity and to Christianize education.

The preaching of the gospel for persuasion and instruction is the highest office and commission of the Church, but there is required both to precede, to accompany and to follow the preaching, a thorough work of instruction.

According to Christianity, all men by nature are dead in sin. The first thing every human soul needs is to be made alive—born again. This is God's great act of grace; man has but little part in it. Christian education has a double relationship to this act of God; it prepares the way for it, like the rolling of the stone from the tomb of Lazarus; it completes the purpose of it like taking the grave bands off Lazarus and loosing the man and fitting

him to go to work. That part of Christian education which prepares the way for the voice of God in which He says to the dead soul, "come forth" is today called evangelism. That which follows the act is today called education. They are really inseparably part of the same course. We must assume that religious education presupposes religious experience. President Henry Churchhill King in his volume entitled "Personal and Ideal Elements in Education," which I have read with a great deal of profit in connection with the preparation of this paper, calls our attention to the dangers of merely educational methods. He sees the danger of "over-emphasis upon the intellectual side," "the lack of the powerful grip through feeling upon the life of man," "the losing the sense of God in it all", and "the danger of losing a deep significant inner life as the support of all outer activity."

Religious life and experience must precede the training of life. We train and educate that which lives. A prominent Unitarian Leader in Boston has recently said: "Evangelists are the pioneers the world over, and the Pedagogues tread in their footsteps." That is orthodoxy itself; it is true to the history of religious progress. The recruiting officer goes before the drill master: men are born from above and educated in Christian experience below.

Religious education has not appealed to a vast multitude of people, just because the advocates have made it a substitute for a passion for souls. There must be in the Church a deeper sense of the lostness of our humanity. The church with a vigorous, effective evangelistic spirit has met one of the most important prerequisites of religious education. The new life initiated by the evangelistic appeal, responded to by an act of faith is but the beginning of the Christian life. Religious education assuming that the life is improvable gives prospective and immediately the pedagogue appears on the scene assuming the care of the soul begotten again by faith in Christ. The evangelist and pedagogue must work to-

gether in the Kingdom of Christ. The burning problem of education (religious) is then one of religious direction and religious dynamic. Failure to secure these makes every effort abortive. Our efforts are beside the mark unless they issue in rightly directed lives. To sharpen the wits without giving proper bent to the life is but to turn another parasitic rascal loose upon the world, and we have enough already. Our age is sick of caring for broken and wasted lives; the trend of effort is toward keeping them from becoming broken and wasted. The best way to make Christian men is to grow them—"baptize them in the name of the father, and of the son, and of the Holy Ghost, and teaching them to observe all things whatsoever I have commanded you." We should get at lives before they go wrong and help them to go right. The time to save people is before they are lost. Formation is better than reformation; direction than correction; prevention than cure. Character is what we must secure, the highest and best. As Christian people we believe that the primary source of the best in character is the Christian religion and since our ideals cannot be satisfied with inefficient goodness, and christianity demands the complete unfoldment of all our powers, as well as their right use, we believe in religious education. All these things press the duty of the church; the state has not the power to teach the word of God. It handles the humanities coarsely; it is constantly sheer-ing toward the natural sciences for vocational education. The state through the public school, college or university, cannot supply the demand for religious education.

The whole combination of events points to the duty of the Church. If men are not truly educated they must relax to former conditions; the Church alone can work the necessary combination. The state's experiment is manifest in Germany. Its materializing results have been advertised to the world; its failure is known of all men and men everywhere are fully awakening to the importance of the spiritual. This alone must educate or men must perish. Let Church people therefore spend

more time in the furtherance of religious education through the church and less time in whipping the state in its inability to teach religion.

The Church that does not guard and train the spiritual life of her student children is an unfaithful mother and dooms herself to ecclesiastical suicide. The patriotism that would justify itself and perpetuate the national life, and honor, takes another lesson from the sayings of wise men—"The fear of the Lord is the beginning of wisdom." The public that does not baptize its own academic training ordains its own ruin.

#### THE FAMILY

The Christian family is the first and most responsible agent in religious education. To the Christian home belongs the responsibility for maintaining such a general atmosphere as will be the one most powerful influence in the growing lives of the children.

Martin Luther said: "Out of the family is the nation spun." If we would avoid a national disaster, a revival of hearthstone religion must be ushered in. A child's training for eternity begins with the first pulsebeat. Possibly the Church will never abandon the evangelistic method of calling sinners to repentance, but if we ever save a generation of people we must begin with the childhood of that generation, and that beginning must be in the home. The home holds the first place in the training of the young. A dwelling-house religion is better than a meeting-house religion. An ounce of true Christian mother is worth a pound of priest. The mother has the key to her child's soul which none else ever possesses. If it is not used it rusts and the soul of the child remains unlocked. The father has an influence for enlightening and strengthening the child that none other can exercise. If he does not use it in religious education weakness will persist through life. The work of the family must never be complicated in religious education; it is by its nature and divine purpose simple and open; it must not be over-organized or over-theorized. The

means are already prepared in the divinely established love between parents and children and in the simple Bible narrative, biography, history and the beautiful Bible passages for the memory. Religious education in the family has been injured more by elaborate foolishness and false theory than by any other influence. The chief hope for religious education lies in the return of the family to the home altar and the Bible lesson.

#### THE SUNDAY SCHOOL

In its large educating effect on society the Church's greatest organized instrument has been and is the Sunday School. In America the Sunday School finds itself in a singular position because of the principle of religious liberty. The Church is under the necessity of assuming responsibility for religious education and through a long process of development the Church has come to regard the Sunday School as its separate school of religion and for the most part lays the whole burden of religious education on it. Moreover the Sunday School has arisen to the emergency as far as its resources would allow. The history of its progress and its growth under increasing demands is interesting and even amazing. No school that has only a one-hour session once a week can carry the whole responsibility for religious education. Especially is it folly to expect such results from such Sunday Schools as are schools only in name, the schools in which the pupils do no studying and next to no learning; where the teachers are poorly qualified to teach and take their poor qualifications with increasing unconcern; where there is little supervision of the educational program; where the school is attached to a church which still labors under the delusion that the Sunday School is for the Church and has not returned to that state of grace in which it is recognized that the Church is for the Sunday School. It is just now the fashion to decry the Sunday School for educational inefficiency. Without question it might be vastly more efficient, but the just observer must none the less insist that

the Sunday School, despite many a deficiency has been in actual educational results a marvel of accomplishment. Boys drift out of Sunday School indeed who ought to be kept in. Even so they do not go out unshaped by its teaching. Even though suppressed and unadmitted the Sunday School impressions of early days continue in some lives to assert themselves for both restraint and constraint in manifold moralizations. In a word, the thorough permeation of the present American mind, whether religious or irreligious, with honest respect for integrity of character, fidelity to trust, and rigid personal morals, is a tribute above all things else to the service of the Sunday School, yet those who point out the importance of doing the educative work of the Church still better should be heard and heeded.

The widespread, diverse and now strongly emphasized movements in the Church to develop better instruction in Sunday Schools are impulses prompted by the soundest discretion. Strangely foolish is the opposition to such effort set afoot by those who assume that the educational ideals of Christianity antagonize its evangelistic ideals. No such antipathy can be traced in the ideals themselves, or in any implication drawn justly from either. It is perfectly logical for earnest men whose first concern is the soul's regeneration to apply themselves next to maturing the Christian life through the discipline of religious education. Indeed they only who labor thus are in perfect accord with the invariable method of the divine Creator—first the germination of the seed and then the cultivation of the growing plant. Instead of venturing then on better Sunday School education with fear and dread lest something good from former days be forfeited, the crusade for it should be pressed in the faith that it means simply a bettering of things done well in the past. Preeminently in this spirit of faith should pastors and Sunday School superintendents look on Teacher Training, Graded Lessons, Departmental Organization and similar progressive innovations. From the standpoint of organization and material the Protest-

ant Churches already have at hand sufficient resources to serve as the basis for a system of religious education in the Sunday School par excellence. Starting with much the same motive which gave rise to the public schools, the desire to extend the knowledge of the Bible, the Sunday School movement like the movement for popular education in general has appropriated the aims and methods which experiment and experience have proved effective. The Sunday Schools no less truly than the public schools now recognize at least in theory that the primary aim of religious education, as of other forms of education, is complete self-education; that it is necessary to this end to select, prepare and present the material for study with reference to the immediate interests and needs of the pupil, and that those pupils who are at a similar stage of development must be taught together in grades in order to meet the individual need. That not only the Bible but other subjects as well—nature, missionary narratives, the inspiring chapters from Church history—all are fruitful media through which to impart a knowledge of Christian truth; that clubs, classes, choirs, and young people's organizations are convenient means through which to give expression to the enthusiasms which have been aroused. But all these need to be bound together under a unified administration in the local church and denominationally in order to insure the largest effectiveness. Skill in teaching and administration, as well as completeness and convenience of equipment are essential factors in the teaching process, and all phases of the teaching work of the Church should be placed upon a scientific basis, with careful records of the progress of each pupil at each stage of the teaching process.

There are indeed Sunday Schools which in all this mechanism are superbly up to date, yet are painfully void of the stir that generates enthusiasm and the power that creates character. Over against these instances it is the joy of the conservative minded to cite old-fashioned schools where no new method has been brought into play for a generation and yet there is in them the dynamic

which shapes young souls into stout Christian personality—the very flower of ideal educational effect. But it does not follow even from multiplied cases of both sorts that excellent organization is unimportant—still less detrimental. Concerning all these things the sensible disposition of the wise is to be sure of the power first and then to study every bettered means of bringing that power to bear on life in need of it.

#### OTHER AGENCIES—CATECHIZATION

The work of the Church and religious education has been greatly embarrassed by the distraction of multiplied organizations. Many of the modern organizations which are perplexing the church ought to be centered and fellowshipped in the Sunday School. This has already been done in some cases and it can be done again; each can exist in its own class and have its own organization, as a state within a nation. This union in contact will give warmth and mutual support like coals which blaze on the hearth, but die when scattered abroad. No greater administrative evil has come to the modern Church than over-organization and over-segregation. But new occasions teach new duties.

Educational problems never stay settled; new factors are continually entering in and requiring new solutions. While schools may come and schools may go, I need scarcely predict that catechetical instruction for Lutherans will go on forever. No Protestant body of believers furnishes such conclusive proof of the fundamental relationship of this factor of our educational system. Historically the generations have long since vindicated our position in this particular and demonstrated the permanent place this special feature of religious education is destined to occupy in the Church's educational policy. I purposely pass without further comment on this aspect of our subject. With its traditions and its worth you are all sufficiently acquainted; its case is self-evident.

## PUBLIC SCHOOLS

Speaking in general terms, the Protestant Churches in the United States now rely mainly upon the Sunday School for supplying the religious element in popular education. The Sunday School, an institution at first intended as a philanthropic and reformatory agency among delinquents, has been naturalized and compelled by the Church to undertake its entire educational task. It is impossible to accomplish that task in the brief time allotted to it. If Wednesday afternoons were devoted to religious instruction in the Churches as some have proposed, the amount of time thus devoted to moral and religious instruction in the United States would still equal only about 8 per cent. of the school time as compared with between 12 and 15 per cent. in Europe. Today in the United States less time is devoted to religious instruction provided by Protestants than is allotted to such instruction in any first class civilized country in the world. Nor do the Churches succeed in reaching all the children and youth. It has been estimated that nearly 10,000,000 are untouched by religious instruction of any kind. In this exigency it is an interesting spectacle to see the leaders in popular education approaching the representatives of the Churches with the request for religious instruction in larger amount and of higher quality; to have them proposing to provide the necessary incentives for such instruction, offering to assist in formulating standards in adjusting school schedules so as to afford more time; in various ways inviting the serious co-operation of the Churches. Meanwhile it is a source of satisfaction to the Churches to realize that here in America we have been grappling with a new problem in its two-fold aspect—the problem of providing compulsory education for our children and at the same time preserving religious freedom. The course of development has been rapid. A complete system of state education has been developed within the last century; during the same period the protestant Churches have been developing somewhat more

slowly a parallel system of religious education. Today many experiments are being made all over the country in the way of supplementing, but not supplanting, the Church in a program of religious education. However one may hesitate to advocate the general adoption of some of these experiments, taken together they all add accumulative weight to the body of evidence indicating a growing sentiment in favor of raising the standards of religious education, relating it more closely to the work of the public schools and of seeking a basis for more effective co-operation between the Church and the public schools in their common educational task.

Under republican institutions and with us in the United States functions of the state as a religious teacher through an established religion have, as most of us I presume believe, wisely ceased. Both state and Church have a right to a share in the school, but nowadays the state has captured the school and robbed the church. The Bible had originally its rightful place and supremacy in the public school. Its insignificant place today is largely due to the agitation led by Bishop Hughes of the Roman Catholic Diocese of New York, who first denounced the common school as sectarian because it used the Bible, then when he succeeded in abolishing that denounced it as Godless because it did not teach the Bible. It was effective strategy for his parochial schools, but disastrous warfare against the common schools and Americanism. The Bible has a right in the common school; it is not sectarian, but Christian; its use is no intrusion on personal liberty of conscience. This is a Christian nation; it was founded on Christian ideals; Christian ethics and Christian purpose were written into every institution and law. The moral government of God was imbedded in the minds and lives of the founders of this republic; it is interwoven with all our institutions; has found its way into a thousand laws and generated thousands of others. It can no more be excluded than you can exclude the common law or common language. It is because the land is Christian that it opens its gates to

Jew and atheist and heathen. The very studies in our schools draw their vital breath from Christianity. The Bible is the necessary textbook for any broad culture, and its use belongs justly in any adequate scheme of education. Jesus is as important historically as Napoleon, Paul as Plato, Moses as Solon. Culture stultifies its own claims when it is confessedly ignorant of the history, poetry and wisdom of the Bible. It should not be possible, it should be easy for Roman Catholic and Protestant, and even Jew, to unite upon some common basis for the daily devotional use of the Book in student convocation and for a systematic teaching therefrom of a common morality founded upon the enduring idea of God and judgment and immortality. That we have not already done so is a reflection upon the purity of our patriotism and the charity of our Christian character.

In the writer's humble opinion the time must come when the American people must decide whether God is to be relegated to the limbo of pagan deities, or to be firmly entrenched in the hearts and lives of its youth. If the average citizen must persist in believing that his interpretation of the Scriptures is so infallible that he can safely impose it on his offspring, thus jeopardizing that offspring's chance of ever exercising religious freedom for himself, and if the school board feels that they must protect him in his despotism, then let us at least provide a place in the daily school program for silent devotion. If the state would thus give official recognition to the fact that God is, a tremendous power for good would be exerted in the hearts of future citizens. By all means let us in some manner make American youth understand that the great state to whose flag they enthusiastically pledge their loyalty, acknowledges the dignity of worshipping before the threshhold of the Almighty.

#### VACATION, WEEKDAY, COMMUNITY SCHOOLS, ETC.

However much we may deplore the exclusion of religion from the subjects taught in the public school curriculum, it is not entirely a question of whether or not the

Bible be read in the school room. If it were read every morning in the schools of our land the situation might still be essentially the same as it is in our country today. "Formal instruction in religion will be out of place in public schools whenever and so long as religion is sectarian," former United States Commissioner of Education has said. He seems to think that when people as a whole accept a few fundamentals and agree on them then the state can teach religion in the schools. That glorious time when people will think alike on religion is as far distant as when they will think alike on politics. There was a time when people had to think alike or be damned. A few decided to accept the alternative and broke up the calm and stagnation and created the modern world. A non-sectarian religion will be no religion at all. A religion that will suit Christian, Jew, Mohammedan, Buddhist, and all the rest, would be as monotonous and meaningless as an undifferentiated humanity.

The conviction is strong that the splendid literature in the Bible and the lofty ideals of Christianity are a part of the birthright of every individual, and sentiment runs strong, I believe, though in undercurrent, favoring religious instruction in the schools. Any effort in this direction, however, calls for a clear definition of the real function of the Church and state in the nurture of the religious life. On the part of the school it is urged that more care be taken to secure as instructors persons who have character and personality and enthusiasm for religion. On the part of the Church it will forever be embarrassing to the Church to require instructors to present Church doctrines. Any use of the authority of the state by the Church to secure its own ends is held to be pernicious. It is proposed that the most formal and dogmatic material be given over to the Church to handle in its own way and to hold the Church responsible for the development of the pupil's personal religious life. To meet these conditions certain very new agencies of religious education have been rapidly developed by the Church and community, agencies which seem to assure practical co-

ordination in the religious education of coming days. Chief among these I mention the Vacation Bible School, a school conducted for a series of weeks during the summer months, with two hours of religious education a day for five days in the week. This offers more hours of religious education than can be provided in a Sunday School during a whole year. Such education is all the more effective because skilled teachers can be obtained; the hours of instruction are consecutive. The time, I believe, is not far distant when every alert Church will feel it essential to have a Vacation Bible School. Experiments are being made all over the country in the way of securing hours for religious education during the public school time.

Other co-operative programs have been launched, such as the North Dakota plan, the Colorado plan, the Lakewood, Ohio, plan, the Gary plan, the Gary-Ettinger plans in New York City, and the religious day school. All of these experiments are symptomatic; they indicate a widespread conviction that more religious instruction is needed and that such instruction should be of a higher grade than is now generally available; that the Churches are the proper agencies for providing it and that co-operation between Church and state and between denominations is necessary in order to accomplish the task. The efforts thus far are very largely experimental; they have indicated some weaknesses and suggested some very effective advantages. However I might hesitate to advocate the adoption of these they all evidence a growing sentiment in favor of raising the standards of religious education, relating it most closely to the work of public schools and of seeking a basis for more effective co-operation between the Churches and the public schools in their common educational task.

#### THE CHRISTIAN COLLEGE

In the name of any definition or ideal of education we must demand a Christian higher education. Since the state cannot, or at least does not, the Church must

provide all possible institutions for ideal instruction. The Church has been right in establishing academies and colleges. She has been wrong in not supporting them better. In these schools every standard of excellence which obtains in the most secular schools should be maintained, while at the same time great attention is given to the personal qualities and attitude of the teaching force, to the atmosphere which pervades the entire institution and to adequate instruction in religion. The demand for the Christian college is as great as ever. Her mistake has been that of minimizing her distinctive advantage and trying to imitate the university.

About Church colleges much is to be said along parallel lines with that which has been said about other educating agencies. In respect to colleges there are those who fear to see these institutions of the Church become thoroughly scientific lest by some subtle means they may be rendered thereby less Christian. Here the same logic is employed and it fails in the same way. Some Church colleges highly scientific and deeply saturated with culture have lost former sight of the simple verities of the gospel, and other institutions rating low in the elements of learning rate high in earnestness for religion, but the conclusion is not that evangelical zeal and scientific or philosophical proficiency can never go together. The conclusion is simply that not enough effort has yet been brought forth to bring them together and make them stay together. The colleges that study what God has done and is doing with reverent fear of God before their eyes are schools of a distinctive sort which the present world needs immeasurably, and to furnish them in an embodiment strong, capably equipped and substantial should be one of the Church's highest resolves. Let it be understood, however, that the kind of religious college which the present day asks for is the Christian college.

We must not take it for granted that all colleges are surely Christian simply because they have a daily chapel and a Bible chair.

Doctor Edgar Hill, Secretary of the General Board of Education of the Presbyterian Church, recently made the statement that the greatest task of this Board in relation to Presbyterian Colleges was not financial, but "to make and keep these institutions Christian." This is a true saying and worthy of acceptance.

The climax to all and the purpose that knits all together must be the religious note in the Christian college. Why call it "Christian" unless it has Christ at the center? Not until the entire life of the campus curriculum, is centered around a commanding enterprise will college education be Christian education. Organizations supplementing the college cannot furnish the ultimate solution; the faculty and curriculum itself must relate students definitely to the Christian cause as the object of their preparation and the latter life work, no matter what their particular occupation may prove to be.

The danger in all Christian colleges is that religion and the personal religious life of the students shall become nobody's concern in particular, and fail of due attention because it is everybody's business in general.

The Christian college is not entirely to blame if all students do not graduate as earnest Christians, but I do affirm that if the Christian college does not make personal religion the most important thing in the whole course of instruction it is not a Christian college no matter what else it may be. Again and again we need remember what educators like G. Stanley Hall say: "We cannot teach morality without religion, and I think it is deplorable that we should not have it in our schools. We can do a great deal, but if we are to improve the races as we go along, if our nation is not to be degraded, we must have religion." It seems like a travesty on education and it is to shut a book like the Bible out of our schools and allow the pagan, dissolute dramas of modern fiction to be put upon the list and encouraged, because it is called literature.

I saw a schedule of books made out some time ago by a professor of English Literature in one of our univer-

sities which contained some books that have been shut out of public libraries because of immoral teaching; other books were listed as textbooks which would not be tolerated in any decent club for men or women. There is a very weak department known as a "snap" in this particular institution, which is called a "Bible Course", but it is so unimportant, except for the purpose of getting easy grades, that it is a caricature of real Christian teaching. If a boy learns a little about everything and almost nothing about God and his relation to him I feel as if I have a right to say—"it profits him nothing". If science and language (pagan and ancient), and figures and chemicals and star dust and atoms fill his mind and no one emphasizes the God who made them, of what use is it? What can I expect as product if what is the greatest thing in all the world is ignored by men who call themselves teachers, but do not know how to teach—the greatest of all things, religion.

A denominational college in the middle west has had on its faculty for several years a man who does not hesitate to teach in the classroom the non-existence of a divine intelligence, and the great improbability of a future life. This man is a brilliant scholar in his department and is retained on that account, but he is a contradiction to all that the founders of that college stand for, and he is not an exponent of religious progress; he is non-religious and an anomaly to all progress. That same college has its historical beginnings in a little prayer meeting and its President is a Christian gentleman and a Church member. But the professor holds his place because it is difficult to get teachers in his department who are of a Christian type; namely, the "orthodox type" are the words from the president's own explanation as to his teacher's views and his retention on the faculty. As a matter of fact no questions about the teacher's religious views are asked when applicants appear for positions on the faculty. Is this progress or something else? The great and constant factor of supreme importance in the college is the teacher. Buildings, endowments, laboratories, libraries, gymnasiums, campuses, athletic fields do not make colleges; nothing makes colleges but teach-

ers; nothing makes Christian colleges but Christian teachers, not nominal, but real disciples of Jesus Christ —men and women who are passionately alive in their love and devotion to Him. If Mr. Churchill in his book "the Inside of the Cup" has stated a truth when he makes John Hodder tell his Church members that many are not Christians, it must also be said that in some of the colleges that bear the name of "Christian" some of the teachers have never known Jesus Christ as a personal friend and do not know God from a living experience.

The teacher who is not concerned with the life attitude of his pupils, with fitting them for complete living, is unworthy of the professor's chair; he is a mere peddler of facts, unfit to deal with personal life forces.

I believe in our public schools; I believe in our state universities; I believe in our colleges and academies, and because I believe in them I pray for the day when the presidents shall no longer be primarily administrators and become again great inspiring personalities primarily concerned with shaping the ideals and determining the atmosphere of their schools; for the day when teachers shall be selected with more regard for their personal attitude, though with no less for their scholastic attainments, because the primary business of education is to make men rather than scholars.

#### CHRISTIAN LEADERSHIP

Our Lutheran Church has always emphasized the matter of Christian education and it has done so with good reason. Our Home and Foreign Mission Work cannot go forward without consecrated and trained workers as leaders. We cannot maintain our place in our own American life unless we raise up and equip leaders of capability and intellectual power to occupy our pulpits. We cannot carry on our colleges and academies and theological seminaries without trained educators, and we cannot know that our children are being properly trained in their homes or in other religious schools, unless a general spirit of intellectual and moral and religious forcefulness pervades our entire people.

Doctor Edgar Hill, Secretary of the General Board of

Education of the Presbyterian Church, recently stated that he has been restudying the history of the New England colleges and has found that every one of them originated with Christian men for a distinctively Christian purpose and that their chief aim was to educate men for the gospel ministry. He also told of a conference of representatives of these colleges in which it was announced that among the graduates of these colleges last year not one was in line for the gospel ministry. This is very significant; it is all the more so since so many of the thoughtful men of our times are declaring that the central hope of our age is not in military or civil affairs, or in social matters, but in religion. If the educated leaders of religion do not appear, where will the safety of the souls of men and the nation be? Doctor Hill does not leave the impression that this religious decay is confined to New England. The New England drift is but an example—a surface indication that the general religious life of far too many educational institutions is far lower than is at least desirable.

In spite of these hard sayings, the Christian college has contributed almost 90 per cent. of the trained leadership of the Church and the conviction in the heart of the Church is that it cannot have specialized Christian service without Christian education; nothing but higher Christian education will produce Christian leaders.

We thank God for institutions where men go for the purpose of Christ's service, or who are turned to the choice of that service and are kept faithful to it throughout their educational life.

Out of a total number of 36,000 graduates in the history of the University of the State of Illinois there have been but 86 ministers, and 6 missionaries. At Pennsylvania State University today there are enrolled 11,500 students; out of this number 25 are preparing for the ministry. At Pennsylvania State College there are 2980 students, of which number 6 are training for the ministry.

Why is it that the denominational colleges do train more men and women for religious service? It makes no difference what is said about the ministry, its poor

pay, its tremendous problems, its thankless old age; any and all of these have always been true and always will be. But the answer in a very large measure to the scarcity of religious leaders always lies in the failure to inspire young people with religious visions of life. And if our boys and girls are choosing mercantile and scientific pursuits the age has not everything to do with it; the high cost of living does not account for it. The call of the surging world is not any louder or more alluring than the call of the Master, if only His voice is allowed to be heard. A Christian college sounds that call so that students will hear it above all others and obey it, and there was never a greater or more imperative opportunity than right now for Christian education to see its open door and enter in.

#### FINALLY

To avoid any misunderstanding as I close, I submit the following:

The present educational situation is the most promising in history in spite of any criticisms in this paper.

The present teaching force in our schools is the best the world has known in spite of any weaknesses mentioned.

The world is getting better every day in spite of all the wrong we can find.

It is the business of the Church to make it better still and it can do it when the family, the religious training school of whatever type, and the Sabbath School do their work. Then the stated administrations of the Church in the sanctuary will take on new power; the preacher will have something to appeal to; there will be an intelligent basis upon which to build conviction, to move the conscience, the will and the affection. To-day too much is expected of the pulpit and too little time which constantly grows less, in which to do it. Every preacher to-day is handicapped with the appalling lack of Christian knowledge in Church people. When this evil is corrected, when the pastors can feed, comfort and strengthen their people and the people properly nourished will do the work which the world needs to have done, then they will appear as an army with banners.

*Harrisburg, Pa.*

## ARTICLE IV.

## THE BOOK OF JOB:ITS AUTHOR AND ITS DOCTRINE.

BY REV. J. C. JACOBY, D.D.

Job was one of those unique characters of antiquity who has stood absolutely alone in his life, character, and in his worldly activities. He is said to have lived in the land of Uz. Just where that was authorities are not very definitely agreed, but supposedly southeast of Palestine and adjacent to the Sabeans and Chaldeans. At all events if he did not live in Palestine it is evident that he lived in such close relationship with it as to be thoroughly familiar with the consciousness and life of the theocracy of the land. For he had keen and clear-cut conceptions of the Jewish nation as a Theocratic Commonwealth as evidenced in his public life and discussions.

The question as to whether Job was a real or some fictitious character needs scarcely more than a passing notice. The fact that he is spoken of in Scripture in the same class as that of Noah and Daniel, (Ezek. 14:14) as also the reference of James (5:11) would seem in itself a sufficient evidence of his real human existence. And then the character of the person portrayed in the book of Job is so perfectly human in all respects that we cannot think of Job in terms other than that of a real personage. During the several courses of his trials, of his sufferings and temptations he bears every mark of a real person. And then his dogmatic discussions are the expression—not of a fictitious or spiritual character—but of a man with profound conceptions of the sovereignty of God on the one hand, and of His infinite love, mercy and grace on the other. Hence we do not feel much inclined to deal with him as any other than a real person. And as such few histories or biographies are so eventful and profoundly interesting as that of Job. Of his early life little or nothing is known. But when he appears in history he appears as a man of advanced age with a large

family and much property about him. For we are told that in riches "He was the greatest man of all the men of the East." And of his piety we are told that he was "a perfect and an upright man, one that feareth God and escheweth evil." Or in the language of another, "His piety was a friend to his prosperity, and his prosperity put a lustre on his piety and gave him so much greater opportunity for doing good." And then with no ordinary interest in his large family, providing for their temporal and spiritual welfare, he was not unmindful of the poor about him. But reaching beyond the home circle he extended the "open hand of charity" to the poor as well. All too many now mindful of the old adage, "charity begins at home," in a meager way begin to exercise it in the home circle, but never break its narrow bounds. But not so with this noble character of antiquity. And as a consequence he was held in high esteem by all men and grew in favor with God.

His career brings to us matters of profound interest because it presents to us a contest between the good and the evil natures of man, and man's ability, by the grace of God, to stand steadfast in the Christian faith against the strongest possible temptations. His discussion with his three so-called friends (Eliphaz, Bildad and Elihu) who came to console him, presents some of the fundamental and dogmatic as well as some of the practical matters of the kingdom of God. It is doctrinal in that the Omnipotence, Sovereignty, Omniscience, Justice, Love and Mercy of God with some other dogmatic matters are involved in the discussion. But it is just as eminently practical in that the contest between the good and evil is presented and executed in a character or personage possessed of human nature depraved and weakened by sin just as we are. For Job had all the elements of a true Christian man—nothing more. He was subject to like passions, with like trials and temptations with ourselves, with the same grace of God to sustain him—nothing more.

The story reads like a drama. While in the enjoyment

of great prosperity, when his large and interesting family are enjoying themselves in the festivities common in that place, and in a manner in keeping with their rank and station in life, a scene opens among the celestial host. There is an assembly of the sons of God. The celestial spirits are summoned before the Most High God. Among them appears also Satan. Behold now the meddlesome fellow as he stands in the midst of the holy assembly. How impudent he looks! His countenance bears every mark of a guilty stranger. At his very appearance the attention of all is fixed upon him. "And the Lord said unto Satan, whence cometh thou? Then Satan answered, \* \* \* from going to and fro in the earth, and from walking up and down it." This was a most insolent but truthful reply. Just here the conversation is abruptly changed and Satan's attention is directed to the "righteous man," Job. And the Lord said unto Satan, "hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?" In perfect keeping with his satanic majesty the devil is ready to question Job's motive for such a life. Hence his answer, "Doth Job fear God for naught? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blest the work of his hands, and his substance is increased in the land." Satan ascribes Job's motives for his course in life to the protection and prosperity which God had given him. While it is only too true that many people embrace Christianity simply as a cloak, that certainly was not true of Job. But God in this instance chose a godly man with sincere motives to set in contrast with him, Satan, as the "deceiver" and "liar." But Satan, in firmly maintaining his position, presents to God the challenge that if He will remove all these from Job he "will curse God to His face." And nothing short of such a trial will satisfy Satan. Hence the following are the conditions of the trial: "All that he hath is in thy power, only upon himself put not forth thine hand." No sooner are the conditions stated than Sa-

tan is off for his felonious work. Neither does he venture upon so momentous a task without the most scrutinizing and careful preparation. The most ingenious and crafty, diabolical conceptions possible in his satanic majesty were summoned into activity. And all of it, though clear in the living mind, was permitted, without a question, for a theological purpose. But to the trial itself for the present:

Only when we view the scene of the trial from the beginning through the successive steps of preparation for the trial will we be able to form any adequate conception of the craftiness and intensity of the trial. The first step in Satan's plan is to disarm Job of his strongest weapon—his faith in God—by so disordering and confusing his mind as to dethrone his reason. He therefore proceeds first of all to strip Job of every source of earthly comfort and pleasure. In a single day his sons and daughters, his flocks and herds, "yea all that he hath," are taken away. The Sabean robbers had laid hold upon the oxen, fire had fallen from heaven and consumed the sheep, the Chaldean robbers had taken away the camels, a great wind had smitten the house in which his children were feasting, so that it fell upon them and crushed them to death. Behold now the messengers as they come in quick succession to report to Job this great calamity. No time is given to recover from one shock before another is at hand. And thus it was the purpose of Satan to overwhelm so completely Job's reason as to cause the faith of this "perfect and upright man" to break and fall amid the ruins. For experience has taught us that severe afflictions become the more intolerable when they come in quick succession. Upon this principle Satan anticipated Job's fall. But he was disappointed. The doctrine of the *sufficiency of Divine Grace for any emergency* is still maintained as God had purposed.

But unsuccessful in this attempt Satan, in a second assembly of the celestial host, applied for another trial on a broader basis. His plea now is that his former trial was unfair; that "skin for skin, yea, all that a man hath

will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse Thee to Thy face." In short more liberty is what Satan wanted so that he might add to severity of the trial. God, willing to prove Satan and thereby to establish more fully and firmly the doctrine of the sufficiency of divine grace for any emergency, said unto him, "behold he is in thine hand, but save his life." God here makes but one reservation, namely, "*save his life.*"

With this permission Satan now proceeds with a desperate determination to carry his point. The nature of the trial is now changed from external afflictions to those of the body. Job has now fallen into the hands of a cruel and merciless malefactor. He is afflicted "with sore boils from the sole of his foot unto his crown." Critics are not entirely agreed as to the nature of these "sore boils." But we can rest assured that they were as raging in heat, and as excruciating in pain as the devil could make them. For he had permission to do his worst. Once Job was in the enjoyment of great prosperity, of a large and interesting family, and, above all, of a sound body. But now he has not only been deprived of all these, but is groaning in anguish and pain. See the man as he sits among the ashes! Fain would he have relieved himself of his excruciating pain by scraping himself with a potsherd, but in vain! Those who were once the objects of his admiration, and the pride of his heart are now numbered among the dead. She who once was wont to comfort him in times of disparagement and trouble now looks despisingly upon him. Those who should have come to sympathize with him have come to censure and reprove. Behold therefore the man in his deplorable state—forsaken, friendless, despised, and cruelly tormented of the devil. It was a condition as nearly intolerable as the devil could possibly make it. But all this was only the prelude to the climax in this fierce test of Job's integrity and faith. In the midst of this sore calamity his wife came—not to comfort and to administer the healing balm—no far from that, but to challenge the sincerity of his faith. "Dost thou still retain thine in-

tegrity? Curse God and die!" was her challenge. The import of her language seemed to be this: Art thou so tame and sheepish a fellow as thus to truckle to a God who seems to delight in thy wretchedness? Dost thou not see that thy devotions are all in vain? Now thou has abundant reason to despair of help from thy God, seeing that all is "vanity and vexation of spirit." Set him at defiance therefore, and dare him to do His worst. End thy trouble by ending thy life. Better die once than to be always dying thus. Like a volley of thunder from the clouds of the demoniacal kingdom these words sound in the ears of this righteous man of faith. Reduced to a condition in which his faith would fail, if anything at all conceivable could cause it to fail; the reproach cast by one in whom he had confided as a true life-companion, and one whom he least suspected would turn traitor to his eternal interests, we cannot conceive how this test of Job's integrity could have been made any more severe and intolerable than has here been presented. The speech itself was fascinating. Look at it—let us think of it and consider it as if it had been presented to us as individuals; let us consider it, if possible, as a bit of actual personal experience, and then answer whether or not our faith and grace could prove sufficient for the emergency. The very spirit of the devil seems to reiterate the words of Job's wife, "Curse God and die." And, not unlike all other temptations, this was couched under an air of plausibility. But how differently it appears after a bit of sober and prayerful reflection! What if he had heeded his wife, renounced his integrity, and bid-den defiance to the Most High God, only to enter an awful eternity in hell! What, end thy trouble by ending thy physical life only to launch into an eternal spiritual death? Oh, what folly! What are all the sufferings and torments of Job's whole life compared with a single day in hell? But all this display of diabolical cunning and craft was of no avail. The eyes of this righteous man had not been blinded to the blessings of victory under the providential guidance of a just and righteous God.

Rays from the "Sun of righteousness" gave him visionary power to take into full view the whole situation. Hence his reply to his wife, "Thou speakest as one of the foolish women speaketh." A signal triumph indeed for his Christian faith. For such it was—nothing more, nothing less. *The grace of God proved sufficient for the emergency.* The one truth on the surface of this tragic scene is *the sufficiency of divine grace for every emergency in human life.*

Indeed we think it was the divine purpose in the book of Job to teach this very important truth to an apostate and sinful world. This fascinating picture has not been painted to excite human fancies and passions. Neither is it necessary to complete the routine of history, romance and fiction in this great volume of mysteries. But, like every other book of the Bible, God gave it to us to teach us an important truth in the plan of redemption. In this one it is the sufficiency of divine grace. Though we are human, and, by the sin of our first parents, are born in a state of "total depravity," we are taught nevertheless that the grace of God is sufficient to maintain the dignity and purity of the divine image in human life and thus to endure the severest trials or tests incident to human life and to remain steadfast in the Christian faith unto the end. For every true believer in Christ has all the elements of Job's integrity. Job is presented to us as a strong Christian character—nothing more, nothing less. The divine record claims nothing more for him. He was rich in grace as well as in this world's goods. But he knew how to use both. And though we may not have all the elements of Job's integrity in such a highly developed degree, neither are we all subjected to the supreme tests of faith and grace as he was. But God's assurance to Paul with his thorn in the flesh, "My grace is sufficient for thee," is just as true for the present generation. For we are just living over and over the experiences of the past generations with possibly some differences in our environments, but with the same grace of God to sustain us.

The idea cherished by some people that we are creatures of circumstances, and that whatever happens to be

our lot in this life is our sealed destiny is a very gross error. In fact it is an insult to God's method of grace and His plan of redemption. Man is not a creature of circumstances in any sense, for that is practically the doctrine of fatalism. Neither on the other hand is it true that "man is what he makes himself." But the true, and the only true conception of our state in this life, is not that of creatures of circumstances, nor yet what we make ourselves, but what we may become by the proper use of the grace of God. In the case of Job, Satan claimed that Job was what God had made him by placing an hedge about him ad giving him great possessions. But Satan found that when all these had been removed from Job, he remained steadfast and righteous still, as was manifest in his declaration, "The Lord hath given, and the Lord hath taken away, blessed be the name of the Lord." And after he had been subjected to the most indescribable suffering and affliction we hear him still triumphantly exclaiming, "*I know that my Redeemer liveth.*"

Paul did not say, "I am a creature of circumstances"; neither did he claim to be what he made himself; nor yet what God had made him; but he did declare, "By the grace of God I am what I am." That is to say, by the proper use of his own abilities together with the proper use of all the means of God's grace he became what he was. The combined proper use of the human and divine makes the triumph over sin possible with all men. And this is the cheering and inspiring thought lying in the forefront amid some of the doleful scenes of the book of Job. To the weak in faith the story of this book is inspiring, while to the melancholy and despondent it is a most cheering message. At the same time and in the same way it serves to remove all ground for doubt or fear as to the possibility for all people to keep steadfast in the faith and grace of God to the end of this life. It likewise settles in our minds for all time the old time Bible doctrine of "*The Perseverance of the Saints*" against every possibility of doubt.

*Wellington, Kansas.*

## ARTICLE V.

## THE DIVINE AUTHORITY OF THE HOLY SCRIPTURES.

Inaugural Address by

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Throughout the history of Christendom it has been the common consent among Christians that the Bible constitutes a book unlike all other books in that it contains a direct communication from the Divine Spirit to the mind and heart of man. All historic Churches have agreed in regarding the Bible as the divinely inspired revelation of redemption to the world.

In our enlightened and critical age, however, where doubts and objections shoot up like mushrooms we have come to witness new developments of skeptical feelings at which our ancestors would have stood astounded. Science, natural philosophy, and especially Biblical criticism have seriously shaken and undermined the historic belief in the divine authority of the Holy Scriptures, and many Christians are distressed by doubts whether the Bible may be received with the settled and simple faith accorded to it in the past. It was left for men, like Eichhorn, 'the founder of modern Old Testament criticism', and his followers to find under the higher inspiration of their own consciousness how thoroughly mistaken our Lord and his apostles were in quoting the books of the Old Testament as of divine origin and referring men to them as constituting one solid and immaculate authority. These wise and scholarly men of modern times talk as if they had lived themselves personally all down the ages from Moses onward and looked over the shoulders of the

writers when every line of Scripture was written. They have in the sweat of their brow thoroughly refuted the Bible and plainly tell us that the miraculous in it is not true, that the historic parts of the Pentateuch, for instance, are altogether unreliable, are the fabrications of unknown priests who after the Babylonian captivity felt the need of giving the crushed nation a support. According to the 'assured results' of the scientific investigations of these critics the Pentateuch is a confused mass of patchwork clumsily sewed together. To disentangle this intermixture of entirely distinct accounts in the Pentateuch the critics have invented the theory of several records; so they speak of an 'Elohist' and a 'Jehovist', two unknown, independent authors in the eighth century B.C., the former habitually using 'Elohim' as the name of God; he is usually designated by the letter E; the latter preferring 'Jehovah' as the name of God, is designated by the letter J. They further speak of a 'Priestly Writer' and a 'Deuteronomist', which are styled for brevity's sake P and D. But since these critics do not agree enough among themselves to let us precisely know what E wrote, or J wrote, or P wrote, it has become necessary for them to further distinguish J1 and J2, E1 and E2, P1, P2, and P3, D1 and D2 which are said to represent different constituents in the documentary sources of the Pentateuch. In addition to that they speak of certain 'Redactors' whom they denote by R. So they have an Rj, who combined J and E; and Rd, who added D to JE, and an RH, who completed the Hexateuch by combining P with JED. To illustrate the curious method of these critics one specimen of their critical dissection may suffice. The Biblical narrative of the flood, according to these critics consists of different accounts of the deluge which have proceeded from different writers. They take this narrative and put their finger on what E wrote and J wrote and P wrote. So they tell us that Gen. V. 1-5 is by J, but v. 6 by E; J, however, again writes v. 7. The following two verses are by P. In v. 10 J appears once more but is followed by E in 11.

With this modern form of opposition to the infallibility of the Holy Scriptures it is not easy to deal, because it is in itself very intangible, unfixed, obscure, negative rather than positive. Even the so called 'assured results' of this modern school of criticism are of an altogether conflicting and confusing character. The more conservative among these critics admit the probability that Moses wrote chapters XX-XXIII of Exodus, called 'the Book of Covenant', the less radical think it possible that he wrote the decalogue, while the most radical of the critics deny to Moses the authorship of any part of the Pentateuch.

What shall we answer these marvelous sages who attempt to prove to us that the Bible is not the Word of God? Nothing. They themselves will have to answer for the destruction and havoc they have wrought in the Christian Church. We believe in the divine authority of the Bible as the living and eternally abiding Word of God; these critics deny it. But is it not our duty to familiarize ourselves with the objections the critics raise against the divine authority of the Bible in order to refute them? No, unless it be a part of our calling. What profit will we derive from worrying through thousands of vain contradictory human opinions? Those Bible students who wish to familiarize themselves with the problems of Biblical criticism should read such helpful books as Dr. Haas' Biblical Criticism, or the Higher Criticism of the Pentateuch, and the Unity of the Book of Genesis by Dr. Green, professor of Oriental and Old Testament Literature in Princeton Theological Seminary. No minister should be without these volumes. Dr. Green shows compactly but comprehensively that the hypotheses of the critics are baseless and radically unbiblical and 'that the faith of all past ages in respect to the Pentateuch has not been mistaken. But in studying the radical views of infidels I do not see much use and value. What are the surprising results with which this modern school of unbelief is going to bless mankind? As to the object and end of this criticism Prof. Friedrich Delitzsch,

the sun of the neological firmament, enlightens us as follows: 'It was one of the greatest errors of the human mind to consider the Old Testament a religious revelation.' And another champion of the same negative school, Prof. Krüger of Giessen in his lecture on 'Moderne Wissenschaft und Christentum 1902', declares that the Old Testament canon has been destroyed by critical research in the field of history, and that in the century just begun the New Testament will suffer the same fate. Thus modern criticism begins with disparaging the Old Testament and ends with denying the divine authority of both the Old and the New Testament. Let each man choose for himself this day between these critics and Jesus Christ who says: 'Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me,' and again 'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.'

We do not by any means deny the right and necessity of Biblical research and investigation. The simple fact that we do not possess the autographs of the inspired writers, but that the Bible has been transmitted to us in many manuscripts with numerous variations calls for historical and textual criticism and makes it a perfectly legitimate and necessary branch of theology. The disrepute into which it has fallen in many minds is due to the illegitimate methods adopted and the destructive conclusions reached by the critics. The abuse of a method, however, does not nullify or condemn its legitimate use. But to be a competent critic in matters pertaining to the Bible three qualifications are required of him: technical training, sound judgment and deep spiritual insight. No man is qualified to be a skilled and impartial judge concerning the origin, history and text of the Biblical books without comprehensive literary attainments and an honest love of truth. But this is only one side of the matter. The Bible is a religious book; and only a religious man can judge a religious book, just as only a musician can truly judge music. As God alone is the

author of the Holy Scriptures, so likewise can no man, although he be ever so wise and learned, understand and judge them, except he be taught by the Holy Spirit, who alone leads the faithful into all truth. From the investigations of such critics who are open to religious truth with its full consequences and only allow the Bible to speak, the books of the Bible have nothing to fear. Such criticism can only be helpful and has produced many excellent works on the Bible, and we do not reject but gladly accept and welcome the ascertained results of true criticism; but we certainly do reject the subjective hypotheses of those who would give us a discredited Old Testament, an emasculated New Testament and a fallible Christ. The Bible speaks for itself, and the investigations of sound positive criticism can only result in establishing more firmly the truth of the claims which the Bible makes for itself. It is under these presuppositions that we continue discussing the divine authority of the Holy Scriptures.

Turning then to the Bible itself we are first of all struck with the fact that the Bible though bound in a single volume is a collection of separate books or treatises—39 in the Old Testament, 27 in the New, produced by a large number of different authors at various periods of time. Hence Jerome called the Scriptures ‘The Sacred Library’ (*Divina Bibliotheca*), and Chrysostom called them ‘The Books’. The very name ‘Bible’ indicates this plurality. ‘Biblia’ in ecclesiastical Latin was the transliteration of the Greek plural *βιβλία* which was mistaken in medieval Latin for a feminine singular, from which is derived our familiar name ‘the Bible’. The collective idea, which the name ‘Bible’ carries with it, has obscured the original significance of the name and yet the transition from the plural to the singular is a significant expression of the estimation which Christian people put upon the books of Holy Scripture. The books became the book and in it was recognized an organic divine unity.

Here the questions arise, Why have the Biblical books

all been united thus in one volume? When and how did this take place? Why do these books and none but these constitute Holy Writ? And if the first portions of this volume were written more than three thousand years ago and the last book nearly nineteen hundred years since, to what degree of respect and confidence is our English version entitled? Have we in it the revelations of the Holy Spirit as they were inspired and recorded by the holy men who received them?

This leads us directly to the question known as that of *the canon of the Bible*. Starting from Greek word κανών—connected with ‘canna,’ ‘cane,’ ‘canalis,’ ‘channel,’ ‘canal,’ ‘cannon,’ all the words implying the idea of straightness—we find its primary meaning to be that of a straight stick, like a yard-stick, or the scale beam, measuring rod, ruler; then used metaphorically it also stood for a rule, for an order, that told a man what was right and what he had to do. The figurative sense became dominant in the time of the New Testament, and so we find St. Paul use it in Gal. VI, 16 for a rule of faith and life, and in II Cor. X, 13-16 for one which marked out a man’s appointed line of work. In ecclesiastical usage it came to denote an authorized list, whether of books or decrees of councils. Very naturally it came to be employed to designate ‘the books of the Holy Scripture accepted by the Christian Church as containing an authoritative rule of religious faith and practice.’ (Century Dictionary.)

The books of *the canon of the Old Testament* we have received in their integrity from the Jews. These books were held in the highest reverence and estimation by much the greater part of that people in spite of the fact that these books present the character of that people in a most unfavorable light repeatedly reproving and censoring them as an unteachable, intractable, and headstrong people. ‘If that people testify that these books are genuine, they become witnesses against themselves and consequently their testimony is unexceptionable.’ (Horne, Introduction.)

The deep reverence with which the Jews regarded their sacred writings is to us a reasonable evidence that they preserved them from loss and mutilation to the captivity and through that calamitous period. Even in this captivity we have traces of the preservation of the Hebrew Scriptures. Ezekiel and Daniel in Babylon, and Jeremiah in Palestine and Egypt, were undoubtedly familiar with the books of the law and also of the prophets. (Dan. IX; Neh. VIII, 1.) Even in the fiery trial of the persecution under Antiochus Epiphanes, who murdered about 40,000 Jews and sold as many more to be slaves, and ordered that whoever was found with the book of the law should be put to death and every copy of the law that would be found should be burnt, the Scriptures were preserved.

As to the extraordinary care taken for the preservation of the Hebrew Scriptures and for the purity of their transcription the testimony of two competent witnesses is of great importance. The Alexandrian Jewish philosopher Philo (A.D. 30) and the Jewish writer on history and antiquity Josephus (A.D. 93) both unite in declaring the general correctness of the text in their day. Josephus referring to the canonical books says: 'No one has been so bold as to add anything to these writings, or take anything from them, or make any change in them; but it is become natural to all Jews immediately and from their birth to esteem those books to contain divine doctrines, to persist in them, and if occasion be, willingly to die for them.' (Contra Apionem I, 8.)

Philo, Josephus and the Talmud also agree in fixing the canon of the Old Testament as we have it now. Josephus speaking of the Hebrew Scriptures affirms that these writings are 'justly believed to be divine' and that no book belongs to them, that had its origin after the reign of Artaxerxes Longimanus, and that on the ground that from this time onward 'the exact succession of the prophets had ceased.' This declaration of the Jewish historian well states the ground of the rejection of the apocryphal books of the Old Testament. They were in-

corporated into the Alexandrian version, called the Septuagint, but they were never admitted by the Jews of Palestine into the Hebrew canon. Even Philo who quotes extensively from most of the canonical books neither quotes nor mentions any of the Apocrypha as of divine authority, as also our Lord and his apostles never quote them as a part of the inspired Word. Allusion to the contents of apocryphal books is made in Jude 9, 14 and 2. Tim. III, 8, but these passages present a marked contrast to the manner of quotation from the Old Testament canon.

Early in the Christian era the noted Rabbinical schools of Palestine and Babylon, and Jewish scholars of various nations sought to perpetuate pure copies of the Hebrew Scriptures. We have strong evidence that the Old Testament text was already fixed by the beginning of the second century. This text was then virtually stereotyped by the Masoretic editors. By a system of ingenious devices and numerous rules for the guidance of copyists in the transcription of the sacred rolls an accuracy of copying was secured which has rendered Hebrew manuscripts of the Old Testament almost as much alike as if they were copies of a printed edition; and although of the existing Hebrew manuscripts of the Old Testament the oldest only goes back to the year A. D. 916, there are now extant nearly 1150 manuscripts of the Old Testament in the original language, and these manuscripts preserve a comparatively small number of unimportant various readings, and have been proved by Hebrew scholars to agree with each other in all essential parts. One of the foremost Old Testament scholars, Prof. Kautzsch, says that there is almost a total absence of variants in the Old Testament texts.

'Our Old Testament is thus received from the people to whom were committed the oracles of God. The Lord so ordered it in his providence that the Jews should honor this collection of books above and apart from all others and should scrupulously protect them from addi-

tion or excision by man. They have preserved them even to their own condemnation.'

(D. Fraser, *Synoptical Lectures on the Books of Holy Scriptures.*)

The Septuagint translation, begun about 250 years before Christ—not only the oldest known translation of the Old Testament, but the oldest known translation of any book—and the earliest Latin and Syriac translations also furnish ample proof that the canon of the Old Testament endorsed by Christ is the very same canon which we now possess.

We have yet greater witness for the authenticity and divine authority of the Old Testament canon. The Scriptures of the Old Testament are appealed to in the New in a manner that implies their divine origin and authority. It was of these Old Testament Scriptures that Jesus said: 'Search the Scriptures!' And when he quoted from David, he affirmed that the psalmist 'spake in the Spirit,' or 'by the Holy Ghost.' Christ also adopted and recognized the threefold division into the Law, the Prophets and the Psalms—precisely the division under which the Jews at that time spoke of their sacred Scriptures. There are in the New Testament somewhat more than one thousand references to the Old Testament books, excepting Ruth, Ezra, Nehemiah, and Song of Solomon. It was of the books of the Old Testament canon that Paul declared: 'All Scripture is given by inspiration of God.'

The formation of *the New Testament canon* was analogous to that of the Old. The 27 books are the work of 9 different authors. They were written at various times but all in the latter half of the first century. During the first decades of the Church's history, when eyewitnesses of the events of our Lord's life and death and resurrection, and companions of the apostles could personally testify to the gospel message, the necessity would not exist for a collection of the records of Christ's life and doctrine or of the instructions of the Church's inspired teachers. But when at the end of the first century one

and another of the early witnesses passed away, the oral traditions became corrupt and conflicting and men were forced to rely on the writings of the apostles and their companions for an authoritative account of the words and deeds of the Master and his first disciples. Such writings became the Christian addition to the Bible, the New Testament, and this volume was ranked from the first with the Scriptures of the Old Testament.

At what time the books of the New Testament were collected into a distinct volume and became known to the Churches in that collected form, is not certainly known, but there is no doubt it was very early. There is very good evidence that during the second century our four gospels were widely known and circulated as genuine gospels. There were others in circulation, too, (Luk, I, 1-4,) but they never had the same reception or repute and had long ago fallen into oblivion, or been recognized as of little worth. The fact that all these other written records never obtained general currency and gradually passed into oblivion is a very significant evidence of the different estimation in which the four evangelical records of Matthew, Mark, Luke, and John were held, and of the divine providence by which these were preserved amid the general loss of all other records.

It is further worthy of note that while some books of the New Testament, such as the four gospels, the Acts, the Pauline epistles, I Peter and I John, have been almost universally received from the first, others now received, were only accepted after long hesitation viz. the Epistle to the Hebrews, James, 2 Peter, 2 and 3 John, Jude, and the Revelation. The doubts regarding the canonicity of these disputed books were based upon the uncertainty as to their apostolic origin. The hesitation, however, shown in regard to them increases our confidence in their authority. They were not admitted into the canon until everything that could be alleged against them had been duly considered and found of no weight. It also proves the extreme deliberation and caution with which the

Greek canon, equally with the Hebrew, was made up and defined.

Here we may ask the question: on what authority do we accept as canonical the 66 books of our Scriptures? As regards the Old Testament the Christian Church accepted the conclusions of the Jewish Synod of Jamnia about A. D. 90, where the limits of the Hebrew canon were officially and finally determined. The Council of Carthage A. D. 397 enumerates the books of the New Testament exactly as we have them. Do we then accept the books of the Scriptures as canonical on the authority of an infallible Church authorized to say that these particular books and no others out of all Jewish and Christian literature should be put in the Bible? No. The Bible was not thus formed. Long before the Synod at Carthage the books of the New Testament were accepted, read and valued as apostolic. The authority of the Church, as far as it was asserted, rested on the previous and private judgment of criticism working upon history. It is not till this has done its work that councils step in to recognize and accept the results that have been thus obtained. It was not from the authoritative decision of a council that the canonical books won their position and general reception but from the common perception everywhere of the unimpeachable evidence by which their apostolic origin was established. By the mature examination, deliberate judgement, and general consensus of the Christian Church under the directing providence of God the canon of the New Testament was formed in the same gradual manner as the canon of the Old Testament. The formation of the canon then was due not to any external authority, but to the influence of the Holy Ghost being ever present in the Christian Church as the united number of true believers who constitute the one body of Christ. We certainly do value as historical evidence the authentication of the Biblical books by the ancient Church, but we do not feel bound to accept any part of the Scripture simply because the Church has conferred authority on it. Our faith in divine things rests upon

divine and not on human authority. Says Dr. Jacobs: "The Divine Architect of the wonderful structure of Holy Scripture has brought it together, part by part, and maintained it, not by the decree of any councils ,whether of Laodicea or any other, or the resolution of any Synods or the decisions of any theologians, or even by a long line of external evidences, but by His work, as 'Author and Architect in the hearts of the godly'. " (A Summary of the Christian Faith.)

We furthermore give value to the external proof of the genuineness and authenticity of the New Testament as is evident from the agreement of all the manuscripts of the New Testament. Of these there are extant about 2000—an immense array of witnesses compared with the few manuscripts of any single classic author. These manuscripts, it is true, are not all entire, but they were all written in very different and distant parts of the world, some of the most important of which have come down to us from the fifth and fourth century. The oldest known pieces of the New Testament manuscripts are papyrus fragments found during recent years at Oxyrhynchus in Upper Egypt, some of them dating from the third century. The 150,000 different readings which are said to be found in the New Testament manuscripts in no degree whatever affect the substance of revealed truth and general credit and integrity of the text.

The agreement of our books of the New Testament with ancient versions of the New Testament and quotations in the works of the early Christian fathers also furnishes testimony to the integrity and incorruptness of the New Testament text. There has not come down to us another book bearing the proofs of equal antiquity by many ages. It has been well said that we know with more certainty that we have the epistles of Paul as he wrote them than we have that the letters of Cicero to his friend Atticus were preserved in their original form.

Moreover, persecuting emperors and priests have repeatedly attempted to destroy all the copies of the sacred Word, but while nations, kings, philosophies, systems and

institutions have died away, the Bible has come down to us older than all human history. It has foretold positively the destinies of its own people; it has foretold the ruin of mighty empires and left them fallen in its track. Seeing all things decay, itself incorruptible, surviving all things, itself unchanged, the Bible has come down to us with incontestable evidence of its genuineness—a fact which cannot be accounted for unless we admit that the special protection of the divine providence has preserved it.

But strong as is the external proof which places the Bible incomparably above all other ancient works in point of authenticity, it hardly equals that which is to be derived from internal evidence. If the Bible be the work of God, it must contain the impress of his character and thereby evince itself to be divine.

The Bible claims God as its author, and yet all its pages were written by human hands and bear the significant marks of the different writers. This is explained by the fact of inspiration. I do not mean even to attempt anything like the leading proof of some theory of inspiration. No theory of inspiration, no matter how ingeniously devised, can prove the divine authority of Holy Scripture, but the divine authority as manifested in every book and on every page of Holy Writ proves the fact of inspiration.

This wonderful volume was not written by one person, but by more than 30 different authors widely separated from each other in their outward circumstances and position in life, varying in their national character and endowment, their education and modes of thinking according to the customs and habits of different ages, apparently having no thought that they were contributing to an authoritative collection of Scriptures. This volume, moreover, was written in different languages. But despite all the diversity of the books of the Bible and their difference in time, style, character and language there is a wonderful unity which makes the Bible one book. All parts of this book completely

harmonize. The whole Scripture is one consentient voice to Christ. Of him did Moses speak; of him did David sing; of him did the prophets prophesy. The Old Testament leads up to, the New Testament issues forth from the central fact of the world's history, 'the Word became flesh.' One grand and glorious design in the divine government of the world runs through the whole from the beginning to the end of time, which could not by any means have been continued, carried on and consummated by different authors during a period of about 1500 years, that is, through about 50 generations of mankind. 'In Genesis we see the Church commencing her pilgrimage; in the book of Revelation we are called to contemplate her entering into glory.' (Nickolls's Introduction.) The Bible is one single work with one subject, method and end. There is the most perfect harmony of sentiment and oneness of doctrine throughout the whole. All books of the Bible agree most perfectly in their representation of God, human character, the way of salvation, the origin and future destiny of man,—things which are so entirely above the province of human reason to comprehend that it is impossible for mere human beings apart from divine instruction and authority to attest these things to us at all. The Bible is organically united as a living tree or a living body of which one part cannot be touched without affecting all. If then a tree is known by its fruits this book cannot be the production of imperfect men.

Whence this unity and agreement in all parts of Holy Scripture? Surely 'a Divine Architect' must have superintended such a building. 'As a great cathedral, erected by many hands through many years, is born of one conceiving mind and has had but one author, so only God can be the one author of the whole Bible, for only he has been contemporaneous with all stages of its genesis; he only has been able to control and co-ordinate all agents concerned in its production, so as to conceive and realize the incomparable result.' (Hodge, Popular Lectures.) Surely the holy men who composed these books, spake as

they were moved by the Holy Ghost. Surely, all Scriptures is given by inspiration of God. The holy writers themselves profess to speak by inspiration of God; and they not only claim this for themselves but for each other appealing to the Old Testament Scriptures as of divine authority.

The Bible is then the Word of God with a human voice. It comes from God through man. 'Through the divine overshadowing power' the divine revelation was conceived in human feeling, nurtured in human thinking fashioned in human imagery and brought out in human language. The revelation is perfect and plenary, for it is divine; but the medium is imperfect and exposes its human limitations and weaknesses and so much the more confirms the divine origin of the truths that are taught. We know, indeed, that contradictions are charged upon the Bible but these apparent contradictions and superficial discrepancies disappear on careful study made by one who is open to conviction. They have weight only with the superficial and unwilling student. We do not maintain that there are no imperfections in the Bible, but we do maintain that there are no errors in it. As the Son of Man was no less a perfect man, hungering, thirsting, sleeping, weeping, tempted in all points as we are, yet without sin, because he was the Son of God, so the Bible with all its marks of human hands and human weaknesses is none the less without error, because it is the revelation of the word and will of God.

We might proceed with the enumeration of external and internal proofs for the divine authority of Holy Scriptures, which are familiar to the Bible student, almost indefinitely. No point of proof external or internal has been left untouched by such men as Tholuk, Hengstenberg, Olshausen, Neander, Stier, Lange, Bettex, Guizot, Pressencé, Westcott, Lee, Rogers, Horne, and many others, whose names are forever associated with the proofs of the divine authority of the Bible.

We will mention only one more, that is, the inherent power of the Holy Writings to convince men of both

their own divine origin and their state of sinful corruption, and to reveal to them the only way of salvation and move them to holy living. That there is inherent in them such self-evidencing power is the unbroken and united testimony of the whole Christian Church from the days of the apostles to the present time. This testimony is founded on a personal conviction so strong that it has exerted a controlling influence over the conduct of men and led them to stake all their interests for time and eternity on the truth of this conviction. The unshakable Bible-faith of the martyrs of the apostolic Church alone is a hundred thousand fold witness for the powerful influence inherent in the Bible. The same living and conquering power of the divine Word was felt, in a large measure, in the time of the Reformation and pope and inquisition with torture and fire were not able to prevail against it. And at the present time these sacred books of the Bible exert upon all candid and receptive minds the same blessed sanctifying influence, and the same singularly penetrating living power which the apostles claimed for them nineteen hundred years ago. True enough there are multitudes of such Christians who if asked why they believe the Scriptures to be the Word of God, might find it difficult to give an answer, although their faith is both strong and rational. They are conscious of its grounds though they may not be able to state them. They have the witness in themselves. They know that they have passed from death unto life. They believe not because others believe, or because learned men have proved certain facts about the establishing of the Biblical canon, but because the internal evidence of the Bible itself exerts its powerful influence upon their soul and the divine testimony lays hold of their entire nature and convinces and assures them of the divine truth. This is what Christ alludes to when he says: If any man will do His will, he shall know of the doctrine whether it be from God or whether I speak of myself. Happy he who thus recognizes the divine authority of the Holy Scriptures manifesting itself therein, and while

giving due weight to the historical evidences of the canon, knows the Holy Scriptures true by an inward moral conviction and spiritual witness.

The believer, therefore, need not fear the destructive work of rationalistic criticism clothed in phrases that sound scientific. The word of men passeth away, but the Word of the Lord endureth forever. 250 years ago Voltaire said: '50 years hence the world will hear no more of this book.' To-day the Word of God is translated into hundreds of languages, distributed in millions of copies, and preached in all the world for a witness unto all nations. Despite the irreverent and ruthless attempts of infidelity, skepticism, and destructive criticism the Bible like pure gold only shines brighter after the fiery trial. Like the starry heavens that shine down upon us at night and while exhibiting their own attractive splendor radiate the effulgence of their Maker, so the Bible, all glorious in itself, silently but powerfully speaks forth the glory and majesty of its Divine Author.

Nor does the believer need the external authority of scholars and schools, tradition and human testimony. The impregnable rock of Holy Scripture stands 'unchanged and unchangeable for centuries unconcerned about the praise and reproach of men.' (Bettex, the Bible, the Word of God.)

The believer is satisfied only by a divine authority on which to rest a firm and unshaken belief. Having experienced the power of the Word of God on his own heart, he has a ground of assurance in his inward experience in the testimony of the Holy Ghost, and firmly plants his foot on the everlasting Rock of Ages, himself a living witness of the divine authority of the Holy Scriptures.

## ARTICLE VI.

## CURRENT THEOLOGICAL THOUGHT.

IN ENGLISH. BY PROF. J. A. SINGMASTER

(From the January Quarterlies.)

## AMERICAN LUTHERAN HYMNALS.

The Rev. C. L. Prottengeier of the Iowa Synod is reviewing American Lutheran Hymnals in a series of articles in the *Kirchliche Zeitschrift*. He writes with knowledge and discrimination. Of the *Common Service with Hymnal* he says in part:

"It is issued in two editions, one with music and the other without music. The former is certainly a credit to the art of bookmaking. Simply bound, with gold lettering, it has a very pleasing outward appearance. \* \* \* The edition without music is also very neatly gotten up."

In speaking of the Hymnal proper, he says, "Every page discloses new evidences of studious investigation, rare taste, and careful selection. \* \* \* Some of the chief features of the book are:

1. It proposes to meet the requirements of our American Lutheran churches.
2. The body of British and American hymns is a choice and select one.
3. The literary test has been applied to all translations and successfully carried through.
4. The tunes have been suited to the character of the hymns and to the seasons of the Church Year.
5. A strong feature of the book is the body of forty-seven hymns for Children.
6. The Indexes are most complete and reliable. \* \* The index of the first lines stands where it should stand, namely, at the close of the book."

"The Common Service Book is by far the best service book and hymnal within the Lutheran Church of America,"

The writer's objection to the book is that it is too large, that there is no need of more than one musical setting to any part of the service, that the variety of tunes is too large, 578 hymns being set to 495 tunes. "But taken all in all the Common Service Book with Hymnal is certainly the best now on the market."

ABRAHAM KUYPER.

J Van Lonkhuyzen pays the following personal tribute in the *Princeton Theological Review* to the late distinguished Dutch Statesman and Theologian, Dr. Kuyper.

Truly, the more I think of him, the more I marvel! Theologian, statesman, orator, university-founder, preacher, journalist, author, church-reformer, leader, organizer, traveler, all this and more, and pre-eminent in every capacity, and above all a humble and devout Christian. I have seen him as a leader—his eloquent words at political conventions winning thousands to the acceptance of his principles, and arousing his army to so high a pitch of enthusiasm, that they returned to their various districts flushed with the assurance of certain victory. I have seen him as a professor—quoting in the original languages passage after passage from Holy Writ in exposition of the truth, and making it so real to the hearts of his students that they sat with bated breath, and it seemed as if the heavens were opened and the foundations of the truth laid bare. I have seen him as prime minister of the Crown—in his robes of office, ruling the people wisely and firmly and stamping out anarchistic revolutions; feared and flattered, threatened and nearly adored. I have seen him in his family circle—pouring out his soul before God, communing with Him as a child with his father, or like adoring Thomas crying out at the feet of Jesus "My Lord and my God," and melting in tender devotion to the Savoir like the woman who bathed HIS feet with her tears—prayers of faith, prayers of love, never to be forgotten by those who had the rare privilege of having access to this family circle!

## CAN A UNIVERSITY BE CHRISTIAN ?

Dr. Harold P. Sloan asks the above question in the *Methodist Review*, answering it affirmatively, provided it is established on the truth of apostolic Christianity.

No institution is Christian that has not made choice of apostolic Christianity as its venture in fundamental belief. For a university to make this choice is, on the one hand to surrender a measure of its freedom. Not, indeed its freedom of facts, but its freedom of choice as to philosophical faith. But on the other hand, the university so choosing lifts itself out of the unstable currents of mere changing opinion on the headlands of abiding truth. Nearly two hundred years ago the bias of naturalism was launched in the universities of Germany. The final flower of that beginning is the philosophy of Nietzsche, the principle of the "worthless scrap of paper," in international relations and the incomparable horrors of the late war. How much finer a thing it would have been had those same universities made choice of Christianity as their foundation truth. How different would now have been the position of Germany. How different would now have been the condition of the whole world.

## THE LAMBETH CONFERENCE.

Dr. D'Arcy, Archbishop of Armagh, in writing of the late Episcopal Conference at Lambeth palace speaks of its Appeal as follows in a quotation from the *Constructive Quarterly*.

The Bishops put forth no theory of episcopacy in the abstract. They do not assert, or even imply, the doctrine of the transmission of a special grace by episcopal ordination. That doctrine is, no doubt, held by many of them. The doubt which has been thrown upon it by recent investigation of Christian origins, as for example in Dr. Headlam's recent Bampton Lectures, has certainly greatly shaken its foundations. Yet the doctrine persists, among those who belong to the High Church sec-

tion. It could not be otherwise, considering the strength of authority and the tendencies of thought which are behind it. But no claim is made that it should be regarded as an essential principle. The proposals of the Lambeth Conference are wholly independent of it.

We have now come to those definite proposals which the Appeal makes to the whole Christian world. They amount to this. Let us respect one another's different views of order and diverse ways of worship, and let us unite in creating a ministry which cannot fail to be acknowledged by the whole body of Christian people. This can only be done by combining in one great universal order all the diverse ministries which are acknowledged in the various sections. Let the ministry of each communion receive from the others whatever commission is necessary to secure recognition. Facts being as they are, it is hard to see that any other means but this is possible. Only thus can every communion join in the unification without sacrifice of principle. Or, to express the same truth in a way which goes much deeper, only thus can there come into existence a unified organic life for the whole body; only thus can the resulting ministry secure the allegiance of the great mass of Christian people.

The Appeal boldly asserts that if reunion can be arranged on these lines, "Bishops and clergy of our communion would willingly accept from the authorities of other communions, a form of commission or recognition which would commend our ministry to their congregations, as having its place in the one family life?" This assertion was made with the openly expressed assent of great numbers of those present at the Conference. It was the sincere expression of a real willingness. The hesitations which might naturally spring from the sense of old ecclesiastical dignity were notably absent.

On the other hand, the Conference hoped that ministers who have not received it would accept a commission through episcopal ordination, as obtaining for them a ministry throughout the whole fellowship.

## AN INTERPRETATION OF THE LAMBETH APPEAL

Bishop Talbot of Bethlehem explains the Appeal of the Lambeth Conference in an article in the *Christian Union Quarterly*.

As to the ministry, we ask if we may not reasonably claim that the episcopate is the one means of providing such a common ministry as can be recognized by all the Churches. And here we say that it is not that we call in question for a moment the spiritual reality of the ministers of those communions which do not possess the episcopate. On the contrary we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace. But at the same time we beg humbly to submit that considerations alike of history and of present experience justify the claim which we make on behalf of the episcopate. Moreover, we would urge that it is now and will prove to be in the future the best instrument for maintaining the unity and continuity of the Church. At the same time we greatly desire that the offices of a Bishop should be everywhere exercised in a representative and constitutional manner and should more truly express all that ought to be involved for the life of the Christian family in the title of father in God. Nay, more, we eagerly look forward to the day when through its acceptance, in a united church, we may all share in that grace which is pledged to the members of the whole body in the Apostolic right of the laying on of hands and in the joy and fellowship of a Eucharist in which as one family we may all kneel at one altar and, without any doubtfulness of mind, offer to the one Lord our worship and service.

(Concerning the basis of union it is apparent that the acceptance of episcopal ordination is a *sine qua non* for union in the Appeal of the Lambeth Conference. That such a proposition will be seriously entertained by non-episcopal churches is utterly improbable.)—Ed.

## ZIONISM.

The influx of Jews into Palestine calls forth the following in the *Yale Review* from the pen of the distinguished author Israel Zangwill.

Palestine will not become a Jewish state, but it will become a civilized state. It will not become a Hebrew France, but it will become a Semitic Switzerland, which, according to Lord Acton, is—with its harmonization of different nationalities—the highest form of state. The Jews, accustomed at best to individual political equality, will here receive quasi-national equality. They will not run the state nominally, but their energies are sure to dominate it economically. Even in the last twelve months they built sixty-six new houses to the forty-five built by the overwhelmingly larger Arab population. They can enter now only in their thousands, but they will ultimately enter in their tens of thousands. Their power to finance colonization is at present restricted, but the war clouds and war currencies must finally pass, and even the crippled Zionism of Germany is recommending all its members to set aside ten per cent of their income for Palestine, and 750,000 marks have already been subscribed. The Jewish problem will not be solved; on the contrary—the Diaspora will be perpetuated—but with the withdrawal of the Jewish claim to monopolize Palestine, the Jewish-Arab problem will be solved and a bridge be built up between Eastern and Western civilization.

## THE QUAKER MINISTRY.

From an article in the *Journal of Religion* on "The Society of Friends" Allen C. Thomas speaks of the problem of the ministry as follows:—

In common with other denominations the problem of the ministry is a serious one. That there is need for an intelligent educated service is unquestionable; zeal, earnest exhortation, or both combined are not sufficient. How can the need be met without conflicting with the

historic position of the body as to the necessity of a divine call, sometimes immediate and "the priesthood of all believers." Is it practical, amid the legitimate demands of modern life, for members to devote the necessary time to ministerial and pastoral work? Can any considerable number of men and women of ability be expected to devote their lives or a great part of them to a work in which but a meager income for years and small prospect for the future is all that can be looked for? Various efforts have been made to meet certain phases of the question. Some Friends, a number of years ago, instituted a Bible Training School for ministers and Christian workers, but it cannot be said that the results have been satisfactory to the body at large, for the tendency has been toward the creation of a ministerial class, in elastic methods, and a narrow outlook. A school for Social and Religious Education, much less formal, intended rather for Christian workers, has all been in operation for a few years. Another method has been to introduce into the college curriculum, for those who feel called to the ministry or Christian work, courses on the Bible, church history, sociology, psychology, and practical ways of church service. Still more recently, a well-endowed graduate school has been opened, offering instruction in "biblical literature, philosophy, sociology, history and kindred subjects." Whether these later efforts will bring about adequate results remains to be seen, but it cannot be questioned that the last three methods are more in accord with fundamental Quakerism than the first.

## CURRENT THEOLOGICAL THOUGHT.

## II. IN GERMAN. BY PROF. J. L. NEVE, D.D.

In consequence of the social revolution in Germany when scholars and ministers of the Gospel have become the proletariat, a society controlled by socialism looks upon all teaching of religion as useless. In Russia the logical deduction of this fundamental view has been reached. The Church is not even permitted to hold property. The radical wing of socialism in Germany is established upon the same principle. Fortunately, there are powerful conservative factors asserting themselves, which see the salvation of the nation in a religious and moral regeneration. Will these forces win? Much depends upon the development of the economic situation in Germany. Bolshevism always grows under strong and continued economic depression. Can the conservative forces of Germany win? If not then the complete down-break of civilization in central Europe is at hand. (Harnack, some time ago, delivered an address on the subject: "Have we arrived at the end of Western civilization?") Then, there would follow indescribable suffering for the Church and its servants. The Church will not go out of existence. "The gates of hell shall not prevail against her."

Pastor Bracker, the president of the Breklum Foreign Mission Institute published in the Breklum "Sonntagsblatt" a number of very interesting articles on "People and Government" (Volk und Obrigkeit). He writes: "In our state of defencelessness we can only raise our voice to God. And we can plead with Christian believers in enemy countries, especially America, to work for a reconciliation of the nations. It is a sacred duty of the believers in all countries to testify against the instincts of the beast in the nations, as it is witnessed on all sides

at the present time." But He sees the instincts of the beast not only in the economic conflicts between the enemy nations, but also in the conflicts of the parties and factions in each nation, also in The German people. Having referred to Russia he continues: Woe, if Bolshevism should get the upper-hand in Germany! Then God have mercy on the Christians, the ministers, the people in the country! We may speak of the Russians as a semi-Asiatic race, and think that what there takes place cannot be repeated in Germany, but the history of the German people also shows much of the wild instincts. Woe to us if such ferociousness should break out and arbitrariness should come to rule instead of right and justice!

The Allg. Ev. Luth. Kirchenzeitung (Leipzig) prints the following under the question: "Can a Christian be a socialist?" The socialistic Pastor Schlosser had made the statement in a meeting: "I am a fervent Christian and at the same time a convinced socialist." To this the socialist leader (independent) replied: "Pastor, this is impossible. Either you are a fervent Christian, and then you can be no convinced socialist; or you are a convinced socialist, and then you cannot be a Christian." The editor adds: "In certain circles it is too much overlooked that socialism as such is the party of outspoken atheism and enmity to the Church, of opposition to the country (Vaterlandslosigkeit), of materialism and extreme selfishness. This, of course, does not exclude that among the adherents to the party there may be occasionally a Christian, but such are exceptions, and such individuals cannot be genuine socialists".

In Schneider's "Kirchliches Jahrbuch," pp. 137-140, a carefully worked out statistical report is given on the movement to leave the Church. Waves of this movement are traced from the year 1912 on, but already before the outbreak of the war they had spent their force. From 1912 to 1914 as many as 60,000 left the Church. From 1915 to 1918 the number was a little less than 12,000. But the downbreak in the war gave a new impetus to

that movement. In the year 1919, 228,000 people withdrew from the Church! This covers only the Protestant Church of forty million members; it does not include the Roman Catholic Church which, has about one third of the strength of Protestantism. Dr. Schneider insists that the Roman Catholic Church had like losses, only that they are not reported. Compare with Schneider's "Jahrbuch" his article in the Allg: Ev. Luth. Kirchenzeitung of March 4, 1921, pp. 133-135. The writer remarks: "It is not the Church that goes down under this hatred, but Germany....Without the cultivation of religious and ethical values our nation will go down irrecoverably.... What the Church loses in numbers, it gains in inner strength. It is a testing and a separation of spirits that has long been coming. The ship carried too much ballast. True, a ship without any ballast would capsize on the high sea. The Church has never existed as a Church of the pious exclusively. But a ship overloaded with ballast goes down under the waves. Now we have the clearing. The captain watches the line of possible ballast. Faithfulness to the Church is now tried and, may God grant, proved in many."

A comparison between Germany and America will show that in our country just as many people are living without actual connection with the Church as in Germany. Here however there is merely passive indifference to the Church while in Germany the laboring classes are showing at the present time a positive hatred. We read that as a demonstration against the demand for religion in the public schools the socialists in Berlin gathered 2000 children in a park, boys and girls of eight bearing banners with the materialistic motto: "Macht hier das Leben gut und schoen; kein Jenseits gibts, kein Wiedergehn!" (Make this life beautiful, there is no hereafter!). A teacher then thanked the children in an address for their having left religious instruction. He undertook to prove to these little ones that there are contradictions between religion and science. Jesus was praised as a genuine Jewish proletarian who fought agaist all those

going in fine clothees and especially against those in black clothes, the ministers. How are we to explain this intense hatred of the German workingmen against the Church? As to their present feeling we may be safe in saying: They make the capitalistic and the imperialistic system in Germany and everywhere in the world responsible for the outbreak of the war. And even before the war they declared that the Church was backing, upholding and defending the idea that "the altars supporting the thrones." Liebknecht, when he was in this country said: "The German socialists are not against religion, but against the Church, because it upholds plutocracy." We might not agree with Liebknecht in what he called religion! But this is the fact: The Church everywhere is naturally conservative. It is loyal to the existing government. It supports civil order, and is instinctively opposed to revolution. All this is right. But is it not also true that the Church, consciously or unconsciously, has always favored the rich? This was very pronounced in Germany, and together with the existing distinction between the classes—the workingmen were called the "fourth class" (*der vierte Stand*)—it created a condition against which the laborers were bound to assert themselves. It was not one bit better in England and France. But a country which loses in war is likely first to experience the social upheaval. With all our wealth there is far more democracy in America than in the European countries. We need however to take warning from the present situation in Germany. If the Church in Germany would always have addressed itself to the masses instead of to the classes, and if it would have testified faithfully against the sins of capitalism it might not have lost *to such a degree* the confidence of the laboring class.

It is true that officially the Church of Germany was closely allied with the nationalistic system, yet this statement is not the whole truth. The Inner Mission movement, in which the Church of Germany excelled

that of other nations, made no appeal to the socialists. They hated the beneficent work of Bodelschwing in Germany, and in the Baltic provinces they murdered deaconesses as well as ministers. So it is after all the anti Christian spirit of socialism which accounts for the hatred against the Church. The naturalism of France, the Darwinism of England, the Monism of Germany, disseminated by books such as Haeckel's "Riddle of the Universe," which our age has devoured in millions of copies, furnished the background for the perverted ideas of the Nihilists, the Anarchists, the Communists and the Industrial Workers of the World. It is materialism: no God, no soul, no hereafter! "Heaven?"—Bebel once cried out,—"We leave it to the angels and to the sparrows!"

## ARTICLE VII.

## REVIEW OF RECENT LITERATURE.

## ARCHAEOLOGY.

*The Problem of the Pentateuch: A New Solution by Archaeological Methods.* By Professor Melvin Grove Kyle, D.D., LL.D. Bibleotheca Sacra Company: Oberlin, Ohio. Pp. XXI. 289. Large 8vo.. Cloth. \$2.15, postpaid.

The thesis of this book, which was first presented before the Society of Biblical Literature and Exegesis in outline several years ago, is that the variety in the form and style of those parts of the Pentateuch which we call the Laws of Moses, on the basis of which Criticism has raised up its Codes BC, D, H and P, finds an equally good explanation on the basis of the use for which the several divisions of the Law were intended; and that the separation of the material on this basis corresponds largely with the Sources of Criticism. That is, we have in the Pentateuch "Covenant" law made up of "Commandments" and "judgments", given in terse mnemonic form—the common law of the Semites adapted to and enjoined upon Israel as the means of realizing the Covenant relation. We have also a large body of ritual prescriptions, made up largely of "statutes" (with some "judgments," where the matter in question entered into the body of Hebrew practice through this channel), descriptive in form, and often encased in narrative—laws of procedure for a theocracy, a priestly liturgy. Then we have also a distinct body of hortatory material, dealing with the principles upon which Israel was to be constituted a nation, the substantive or constitutional law of Israel as the nation passed into the land of promise, comprehensively designated as "commandments, judgments and statutes". Dr. Kyle makes a minute tabulation of all the material in question and reaches the conclusion that the JE Document of the Critics, together with scattered fragments assigned to J and E, is made up of the "Commandments" and the "judgments" found in Exodus, Leviticus and Numbers; that the P Document is made up of the "statutes" of Exodus, Leviticus and Numbers; and that the D Document contains, with almost perfect exact-

ness, the hortatory expression of the "commandments," "judgments" and "statutes" in the book of Deuteronomy. The deduction is clear. What have Critical scholars to say? Not much sympathy has as yet been expressed by them. One does not readily tear down the house he has laboriously built because another man is going to live in a tent; but the tent may be more in keeping with the facts of archaeology. We shall follow the fate of Dr. Kyle's proposal with great interest.

H. C. A.

*The Annual of the American School of Oriental Research.*  
Vol. I (1919-1920). Charles C. Torrey, Editor. Yale University Press: New Haven, Conn. Pp. XI. 92, 75 plates, 2 inserts.

The American School of Oriental Research in Jerusalem was organized in 1900 under the aegis of the Archaeological Institute of America. It has been the purpose of the School to conduct an independent line of exploration and excavation. It is supported by forty-five leading universities, theological seminaries and colleges of the country. Our own Church is represented by the Theological Seminary at Gettysburg. Up to the present, the School has been so limited in funds, and the situation in Palestine has been so unsettled, that no major operation has been possible. However, the work of Torrey among the rock-tombs of Phoenicia, of Mitchell and Paton on the wall of Jerusalem, of Barton on the so-called Tomb of the Judges, of Schmidt at the Dead Sea and of Lyons and Moulton on the tombs at Et-Tayebah and Beit Jibrin have contributed not a little to our knowledge of Palestinian antiquities. Hitherto this information has been given to the public in a desultory way through whatever channels were at the time available. The Executive Committee has at last decided upon an Annual, the first volume of which is before us. The Contents comprise: A Phoenician Necropolis at Sidon (4 plates), C. C. Torrey; The Walls of Jerusalem (71 plates), H. G. Mitchell; Survivals of Primitive Religion in Modern Palestine, L. B. Paton; Gleanings in Archaeology and Epigraphy (2 plates), W. G. Moulton. The article of Prof. Mitchell, who died while the volume was in press, is a very valuable paper, and the volume as a whole is a positive contribution to Palestinian archaeology. British control in Palestine and a quickened American interest in Oriental matters give promise of larger recoveries in the

Holy Land than we have yet secured. Dr. Albert T. Clay, who has just returned from a fresh survey of the field, having been Annual Professor for the year 1919-20, encourages the American School to avail itself at once of a golden opportunity. Supporting memberships (\$100 per annum) are urgently needed.

H. C. A.

#### ANTHROPOLOGY.

*Religion and Culture. A Critical Survey of Methods of Approach to Religious Phenomena.* By Frederick Schleiter, Ph.D. Columbia University Press. Cloth. Pp. x. 205.

This is a timely volume in the sphere of the science of religion. It clarifies to a certain extent the befogged air of the study of origins by removing the confusion created by rival theorists. He calls into question the methods of approach to religious phenomena, which have too frequently been treated in a superficial and dogmatic manner.

For instance, he questions "the entire attempt to formulate universal laws upon the basis of the intensive study of a very limited group of cultural facts" He declares that these attempts "literally bristle with fallacies and insupportable presuppositions." Thus the idea that any one territory is so completely isolated that it affords ground for the formation of a theory of origins is utterly untenable, for recent studies have shown that cultural elements have been transmitted from one area to another where at first sight this was not apparent. This is illustrated by the spread of tobacco—its cultivation and use—over Africa in an incredibly short time after its introduction from America. In a similar way the banana has spread over almost the whole of South America, and Indian corn over the entire world. The horse, cattle, European grains,, the use of milk were widely disseminated in prehistoric times. Boas gives abundant testimony to the very widespread transmission of tales among the natives of the northern portion of North America, and Kolish calls attention to the immense significance of the serpent in the religious systems of the world. Hence, the tendency to regard any one region, especially Australia, as the cradle of religion has been discredited. Professor Rivers is convinced through his

investigations, that Australia and Melanesia have similar and related elements of culture.

Dr. Schleiter also attacks the evolutionary theory of the development of religion. He considers it absurd to base a theory upon the idea that any tribe has remained "*in statu quo, in a chrysalis stage, for untold ages,*" and so provide the convenient basis for speculative reconstructions of the order of development"! On the other hand history abundantly testifies to the degeneration of many tribes and nations from a higher to a lower civilization. He facetiously remarks that "the comparative and the evolutionary methods in the social sciences are intrinsically bound up together and mutually supplement one another, indeed, but for the benevolent ministrations of the latter, the creations of the former would remain truly Platonic ideas, set in the empty heavens of intellectual abstractions, and uncontaminated by participation in the moving reality of the empirical world."

The author controverts the basic ideas as held by Tylor and others that animism is the ground and source of all religions. Borchert has pointed out that "a concept of divinity must be immanent or primordial in order that man may bestow upon souls the predicates or attributes of deity." Lang has shown the "God-idea" must be fundamental.

Dr. Schleiter has apparently a thorough acquaintance with the extensive literature of the science of religion and has in the present volume made a valuable contribution to it. In the concluding chapters on "Convergence and Causality" he reaffirms the principle that like cultural results may proceed from unlike antecedents.

In regard to this entire matter of the science of religion—its philosophy and history—it is apparent that the prehistoric origin of religion necessarily places it in the realm of speculation, which in turn is affected by the prejudices of investigators. To those who accept the Bible the whole subject is very plain. The creation of man in the image of God, the unity of the human race, the introduction of sin and the dispersion of the people are sufficient ground for the postulates of Christianity that there is one God and one true faith, and that animism, fetishism, mythology, idolatry and the like are nothing but perversions of the knowledge of the true God, as Paul shows in the first chapter of Romans.

J.A.S.

## EXEGESIS.

Jesaias H. Kommentar über den zweiten Teil des Propheten Jesaias (Kapitel 40-66). von Aug. Pieper, Professor am Predigerseminar der Ex. Luth. Synode von Wisconsin u. a. St. zu Wanwatosha, Wis. Northwestern Publishing House, Milwaukee, Wis., Cloth. 7x10 inches. Pp. LV, 681. Price \$4.50 net.

This splendid volume is a fine specimen of the printer's art, as well as a noble contribution to the exegesis of Isaiah, by a painstaking teacher whose modesty is surpassed only by his learning. The secret of the patient labor of Dr. Pieper is revealed in the Preface where he confesses that the study of the great evangelical prophet has been to him the revelation of fuller knowledge of salvation and a deeper experience of its joy. He illustrates the saying of Melanchthon that it is the heart that makes the theologian.

In dealing with the critical question of authorship Dr. Pieper shows the widest acquaintance with the literature of the subject, not only in German but in English. He deplores the fact that Delitzsch—the greatest Hebrew and Semitic scholar of his time—in his last days fell a victim to the new naturalism and conceded, although with many misgivings, a Deutero-Isaish. Delitzsch wrote pathetically in reference to the probable authorship of certain parts of the prophecy of Isaiah by the "pupils of Isaiah" as follows: "Thus the matter stands perhaps. It seems probable and almost certain, that it is so; nevertheless it is not absolutely certain to me, and I shall die without overcoming my wavering."

In a note the author corrects the common idea that Delitzsch was a Jew. He declares that there was not a single drop of Jewish blood in the distinguished Hebraist.

The author maintains the Isaianic authorship of the entire prophecy. By this he does not mean that Isaiah wrote every word of the book that bears his name. A parallel case is the Pentateuch, for which it is perfectly proper to claim Mosaic authorship, although there is no doubt that post-Mosaic as well as ante-Mosaic material is included. So also in the Book of Isaiah there may be additions by others, who under divine guidance wrote in the spirit of the prophet. For the "source" arrangement and the Wellhausen theory of origins the author has the supremest contempt, regarding them as a first class

fraud perpetrated in the name of science to its everlasting shame.

A striking feature of the Commentary is the Hebrew text printed in full, so that the student may have the original before him. The prophecy is treated as a sublime poem the form of which is preserved in the author's translation into the German. He claims that the "iambic rhythm" of the original finds a true affinity with the German, and that therefore it was no great task to make a versified rendering.

The author disclaims the purpose of making a merely popular commentary, for his work is that of the classroom; nevertheless the educated minister, who is unacquainted with Hebrew, will be able to find rich nuggets on almost every page. The treatment of the text is, of course, like all true exegesis grammatical, but not mechanical.

We express the hope that this profound and valuable work will appear in English, thus widening the sphere of its influence. To the majority of the American clergy the German is about as unintelligible as the Hebrew. Luther found a great deal of trouble in making the prophets speak German, and Dr. Pieper will have a similar task in making the average minister understand the beautiful German *Mutter Sprache*.

J. A. SINGMASTER.

#### EXEGESIS.

*The Gospel of Matthew. An Exposition.* By Charles R. Erdman, Professor of Practical Theology in Princeton Theological Seminary. The Westminster Press, Philadelphia. 1920. Cloth. 4½ x 6½. Pp. 224. Price, \$1.00.

In the Foreword Dr. Erdman says, "The hopes of the world are to be realized in the reign of a universal King . . . Whose wisdom is faultless, whose love is perfect, whose power is supreme. Such a Ruler is Christ, and under His scepter the earth is to attain its age of glory." The Gospel of Matthew emphasizes the Kingship of Christ. In the Outline of the Gospel, Dr. Erdman keeps this in view, and accordingly divides it into twelve headings, each relating to the Lord as King: The Antecedents of the King; the Proclamation of the King; The Creden-

tials; The Messengers; The Claims; The Parables; The Withdrawal; The Person and Work; The Servants; The Rejection; The Prophecies of the King's Return; and The Trial, Death and Resurrection.

In the Exposition, the Outline is followed. The text of the Gospel in paragraphs is printed in full, each paragraph being followed by appropriate comments. The method is practical rather than critical. The language is simple, and the style very good. The make-up of the book is worthy of its contents.

J. A. S.

*The Apocalypse of John. Studies in Introduction, with a Critical and Exegetical Commentary.* By Isbon T. Beckwith, Ph.D., D.D. Formerly Professor of Interpretation of the N. T. in the General Theological Seminary, N. Y., and of Greek in Trinity College, Hartford. The Macmillan Co., N. Y. 1919. Cloth. Pp. X. 794. Price \$4.00.

The volume before us is the result of long and painstaking study by an eminent scholar. He is thoroughly acquainted with the literature of the much discussed Apocalypse. The authorship is conceded with some doubt to the Apostle John. The contents must be regarded from the writer's point of view, which represents the trials of the Church as culminating in victory. There are many permanent elements in Revelation which constitute its real value. The chief of these is the assurance that the eternal God is through all the movements of history working out his purpose to establish his reign of righteousness, peace and blessedness. It kindles the faith of the believer as it unveils the glory of the New Jerusalem with its blessed fellowship and the sublime worship before the throne of God and the Lamb.

In regard to the millennial teachings found in the twentieth chapter, the author says, "These few verses standing alone in biblical utterances, and apparently deriving their formal contents from an external source, have given occasion for controversy running through centuries and for vast practical delusions. Yet the chief aim of the author is clear. He seeks to set forth under a striking apocalyptic form the assurance that the martyr's steadfastness wins for him the special favor of his Lord, and the highest life in union with God and Christ. That is the meaning of the passage *for us*."

J. A. SINGMASTER.

## PRACTICAL THEOLOGY.

*The Call to Unity.* By William T. Manning, rector of Trinity Church, New York City. The Macmillan Co., New York. 1920. Pp. 162. Price \$2.00.

This volume consists of four lectures on the Bedell Foundation delivered at Kenyon College in May, 1920. An appendix, including eight proposals or plans of union, is a valued addition. Dr. Manning writes in a very interesting and simple manner on a most vital theme. He deplores, first of all, the divisions in the Church, there being over two hundred denominations in the United States. The lack of unity is charged with enormous losses in numbers, in faith, and in morality.

He regards the present outlook for unity as hopeful, except in the case of the Roman Catholic Church, which professes to have everything to give and nothing to receive. The Eastern Church, however, he regards as evangelical and Catholic, and disposed to unite with the Episcopal Church. Among Protestants, recent unions, projected and consummated, together with general movements such as the Y. M. C. A., indicate a decided wish for closer union. In India and China the non-conformists are getting together.

"The Approach to Unity" must proceed upon certain fundamental principles, including the acceptance of the deity of Christ, the recognition of what is true and good in all Churches, and the ecumenical character of Christianity.

"The Call to the Anglican Communion" is to be a leader in the work of bringing the Churches together, because it is the bond between other Protestant Churches and the Catholics: It is the mediator having elements common to both. Dr. Manning shows how both sides have the truth in various measures, each emphasizing some distinctive idea. The continuity of "the Historic Episcopate" is everywhere insisted upon, without ignoring the validity of the ministry of non-episcopal Churches. Nevertheless, true ordination is in the line of the apostolic succession, and without this there can be no union.

Dr. Manning's fervent plea for unity and union is highly commendable; but the conditions proposed are impossible. Did space permit, we might urge that the Church of the Augsburg Confession offers a basis of

union, upon historic and equitable grounds which are both evangelical and catholic.

J. A. SINGMASTER.

*The Meaning of Service.* By Harry Emerson Fosdick.

New York: Association Press. Art leather cloth, pocket size. Pp. 221. Price, \$1.25.

Dr. Fosdick has won renown and gratitude as the author of two little books on "The Meaning of Prayer" and "The Meaning of Faith." The present volume completes the series. Its topics are: Service and Christianity, The Peril of Uselessness, The Abundant Life, Self-Denial, New Forms of Service, etc. The chapters cover a period of twelve weeks, and each chapter contains a section for each day in the week, closing with the "Comment for the Week" in five paragraphs. The daily sections consist of an appropriate Scripture passage of from three to ten verses, a brief exposition and a collect or other brief prayer. The prayers, eighty-four of them, are all selected from the devotions of devout men through the centuries from Augustine to the present day.

The daily use of this little volume will promote piety and inspire service. It will enrich the reader's knowledge of the Bible and bring him into touch, through its prayers and apt illustrations, with the choice spirits of the centuries.

J. A. SINGMASTER.

*The Religion of a Layman.* By Charles R. Brown, Dean of the Divinity School of Yale University. The Macmillan Company, New York. 12mo. Pages 84.

This is an exposition of the Sermon on the Mount; not "commentary," as the author tells us in the Preface, but simply an "interpretation." In explanation of his method he says: "I have turned quite away from all technical, critical questions of exegesis to indicate, if I might in terse and modern phrase, the main content and bearing of the more vital portions of this well-known and widely quoted passage of Scripture." There are five chapters, the titles of which are sufficient indication as to the portions of the Sermon on the Mount which each one stresses. These titles are: "The Main Sources of Happiness," "The Inwardness of Character," "The Simplicity of a Good Life," "The Primacy of the Moral Values," and "The Goal of Moral Effort." Those who

are familiar with Dean Brown's style of thought and expression will expect to find here many interesting and suggestible passages, and they will not be disappointed.

JACOB A. CLUTZ.

*Tracts.* By the Rev. W. C. Seidell, D.D., Sterling, Ill.

These tracts may be had for the price of the postage from the author, or the Lutheran Inner Mission Society, 828 Sixth St. South, Minneapolis, Minn.

The titles of these tracts are: "In His Name", "The Attractive Power of Christ Crucified", "Christ, the Bread of Life", "The Baptismal Covenant", "Christ, Our Sacrificial High Priest", "Chris't Intercession for His Own", "God's Gracious Call to Humanity", "Christ's Victory Over Satan, Sin and Death", "He Saved Others, Himself He Cannot Save", "Christ Our Passover Sacrificed for Us", "God's Plan of Salvation for the Race", "The Power of the Word of God", "God's Remedy for Sin", "Christ, Our Mediatorial High Priest", etc., etc.

These tracts might be called "A Plain Gospel for plain people". Most of them are addressed to professing Christians with the purpose of stimulating spiritual life. They are evangelical and practical, growing out of the author's knowledge of the Bible and his own ripe experience. The generous terms upon which they are offered make them available to all. Try them.

J. A. S.

*The Christian Preacher.* By Alfred Ernest Garvie, M. A., D.D., Principal of New College, London. Charles Scribner's Sons, New York City. 12mo. Pp. 517. Price, \$3.50.

It is not often that we are favored in one season with two such fine books on preaching as Dr. Cadman's "Ambassadors of God," and this one by Dr. Garvie. "The Christian Preacher" belongs to "The International Theological Library," projected several years ago, and intended, when completed, to comprise about thirty volumes. Dr. Garvie includes in this single volume the discussion of three distinct topics which are usually treated separately. The first is the "History of Preaching," to which he devotes 271 pages, or considerably more than half the volume. The second part deals with "The Credentials, Qualifications and Functions of the Preacher." This covers 122 pages. Part III is on "The Preparation and the Production of the Sermon," and covers the re-

maining 133 pages of text. All three of these topics are treated with the interest, force and broad common sense which mark all Dr. Garvie's books. But we have found the third part the most interesting and suggestive, and we are inclined to regret that the author did not give it larger space. The six chapters in this part discuss: "The Character of the Sermon," "The Choice of Subjects and Texts," "The Contents of the Sermon," "The Arrangement of the Sermon," "The Composition of the Sermon," and "The Delivery of the Sermon." Under each of these topics Dr. Garvie offers many valuable suggestions and a great wealth of illuminating and inspiring comment. We commend this book not only to seminary students but also to those who are out in the active work but may feel the need of the stimulus and help which may be had from the reading and study of a new and up-to-date book on their peculiar work and problems.

JACOB A. CLUTZ.

*Wanted—A Congregation.* By Lloyd C. Douglas. The Christian Century Press, Chicago. 12mo. 213 pp. \$1.75.

Is it fiction or fact? This question keeps rising again and again in reading this stimulating book. It is in the form of fiction but it reads like fact. It is the story of a minister, "Rev. D. Preston Blue" by name, denomination not given, who had allowed himself to drift into a very perfunctory way of doing his work, even his preaching. Naturally this kind of work produced very small results. Discouraged by this fact as well as by his consciousness that he had no very deep interest in the work itself, he had become discouraged and was beginning to think seriously of quitting the ministry. About that time he received an invitation from an old college chum to come help him celebrate his fortieth birthday. This was the beginning of better things for him. It brought him into contact with several successful men of the world, one a manufacturer, another an editor, and still another a doctor. In his conversations with these men he was led to a new view of his own work as a minister, and also of the work of the church. He got an entirely different idea of how he ought to do his own work as well as of how the work of the church ought to be organized and carried on. The result was not only a revival of his own interest in the work of preaching but also, very naturally, a great awakening of interest and enthusiasm in his church, the

introduction of an entirely new policy of managing the finances and organizing the work, and the beginning of a new era of prosperity.

The reader, especially if he be a minister, may not agree with all the ideas of the ministry and of the church presented in this volume, but he must be a deeply-dyed pessimist, or a hopeless stand-patter, if he does not get from it a lot of new ideas and of helpful suggestions. We commend the book to all ministers and laymen, especially to members of the Church Council. The author was formerly a Lutheran minister and was pastor for several years of the Luther Place Memorial Lutheran Church in Washington. He is now pastor of a large and influential Congregational Church in Ann Arbor, Michigan.

JACOB A. CLUTZ.

*Church Finance and Social Ethics.* By Bishop Francis John McConnell. The Macmillan Company, New York. 12mo. 130 pp. \$1.50.

Bishop McConnell is one of the most vigorous thinkers and incisive writers in the great Methodist Church. In this book he calls our attention to some of the perils which are connected with the great size of some of our church organizations and the magnitude of the operations which are being carried on and projected. He has especially in mind the growing sentiment in favor of the organic union of the churches and the enormous sums of money which such a consummation would be likely to throw into the central treasury. Even now, at least two of the great denominations have raised each a sum of one hundred millions, and others are inaugurating movements to secure similar sums. It is easy to see what tremendous power the handling of such vast sums of money will put into the hands of a few men, or a few Boards of the Church. Even if we assume that these men will be proof against the ever present temptation to use these funds for their own personal profit can we be equally sure that they will never use them for the advancement of their own personal views and policies and for the crushing of opposition to them?

To quote the Bishop's own words: "The administrators of the finances, who will probably go by the innocent title of secretaries, will have in their hands titanic enginery whose effects will be felt through the decades for good or for ill. The secretaryships are inevitable, as is their tremendous power." In this connection he calls at-

tention to the great and controlling influence being exerted to-day in the educational world by the two great foundations established by Mr. Carnegie and Mr. Rockefeller. Without raising any question as to whether these great funds are being wisely and justly administered or not, at the present time, he says very truly that "the fact remains that at least for a generation or two these aggregations of money will be a potent factor in decreeing what colleges in the United States shall survive or perish." It may not be amiss to say in this connection that already in our own United Lutheran Church the executive representative of one of our agencies has threatened the head of an institution with opposition and the defeat of his plans for the advancement of his institution if he did not bring his own personal views and the policies of the institution into harmony with those of the agency represented. This fairly illustrates the peril.

But the Bishop goes on to call attention to a number of other problems which will inevitably grow out of the possession and handling of such vast sums of money by the Church or its representatives. There will be the problem of ownership. The Church will become a capitalist. The question of its right to hold great investments will be raised. There will be the problem of solicitation, the methods to be employed in the gathering of money; the problem of expenditure and of philanthropy, involving the wise use and application of these funds. The Church will of necessity become an investor and an employer. This will again raise additional problems which will bring the Church into conflict with prevailing customs and policies, and eventually, perhaps, with our entire social and industrial organization.

The general problem thus becomes a very large one, and a very intricate one, and the Bishop has done well to call the attention of the Church to its many phases. His book is a timely one, and is well worth reading by all who are interested in the welfare of the kingdom, and especially by all those who are charged with great responsibility in the gathering and administration of the gifts of the people for the work of the kingdom. Even if the organic union of Christendom should never come, and we are pretty sure that it will not come in the near future, the problems presented here are equally sure to arise to a greater or less extent in each of the separate denominations.

JACOB A. CLUTZ.

*The Church and Labor.* By John A. Ryan, D.D., LL.D., and Joseph Husslein, S.J., Ph.D. The Macmillan Company, New York, 8vo. 327 pages. Price \$3.75.

This is a valuable contribution to the discussion of the industrial problem of the day. The book is written of course from the standpoint of the Roman Catholic Church. This is "The Church" referred to in the title. Both the authors are men of high standing in their Church, and speak with authority. Both of them have written widely before on this and similar subjects. Moreover, the book has the approval of the Roman Catholic "Censor Librorum." It may be accepted, therefore, as authoritative not only for all good Catholics, but also for all others who are interested in knowing what this Church teaches and what good Catholics are to believe and practice on this subject.

This is all the more important because so large a part of the labor of this country, and of the world, indeed, is more or less closely affiliated with the Catholic Church, and because this Church speaks for its members with an authority such as the Protestant churches seldom can equal.

It will be a matter of surprise, we suspect, to many Protestant readers of this volume to discover that the Catholic Church is so deeply interested in this whole industrial problem, and also to learn what its attitude has been and is on the entire problem. It is not a discussion of the subject by the learned authors that we have here so much as a presentation of the several documents dealing with the subject and put forth at various times "by Popes, Cardinals, Bishops, and lesser authorities." It has been prepared and edited for "the Department of Social Action of the National Catholic Welfare Council," which has spoken out so clearly and so boldly on some of the questions involved just recently, and has incurred the wrath of not a few capitalists by so doing.

The book has five sections. The first one gives an account of the views held and advocated by the two great Catholic leaders in social and industrial reform of the last century, Frederic Ozanam, a layman, and Bishop William Emmanuel von Ketteler. Both of these men began to write on the subject about the middle of the century. The second part contains the deliverances of three of the Popes, Leo XIII, Pius X and Benedict XV. The most famous and the most important of these is the Encyclical Letter on "The Condition of the Working

Classes," issued by Pope Leo XIII, May 15, 1891. The editors of this volume call this Encyclical "the greatest pronouncement made by any of the Popes on the social question," and in the third part of the book there is an elaborate review of it by Cardinal Manning that covers nearly twenty pages. Besides this paper Part III includes three other able papers by Cardinal Gibbons of Baltimore, Cardinal O'Connell of Boston, and Cardinal Bourne of Westminster, England. The fourth part contains a series of deliverances by the Bishops of four different countries, Ireland, America, France and Germany, all but the first of them having been issued since the great World War. The fifth part consists of two papers by Dr. Ryan on "A Living Wage," and "The Reconciliation of Capital and Labor," and one by Dr. Husslein on "A Catholic Social Platform."

Of course Protestants, and especially we as Lutherans, will find some things here which we cannot accept or approve, as when all our present social unrest and disturbance is traced back to the Reformation, and when it is claimed that the Catholic Church "alone can never possibly mislead mankind, and there can be no surer hope for true and lasting reconstruction than the return of all to her, the one and only apostolic Church, the Church of our fathers," and a good deal more of the same kind. But it is surprising to find how nearly the general principles announced and the reforms demanded are in accord with those announced for example in the "Creed of the Churches" adopted by the Federal Council in 1908 and reaffirmed several times since then, or the various deliverance made from time to time by the several great Protestant denominations.

JACOB A. CLUTZ.

*The Psychology of Adolescence.* By Frederick Tracy, Ph.D. Professor of Ethics in University College, University of Toronto. The Macmillan Company, New York. 8vo. 246 pp. \$3.00.

Dr. Tracy has previously published a volume on "The Psychology of Childhood." Both these volumes belong to a series of ten volumes on kindred subjects which are to be published as fast as they can be prepared, and are intended for the use of teachers in the field of moral and religious education. Two of the volumes are to be by Dr. Luther A. Weigle, one on the Psychology of religion,

and the other on Principles and Methods of Religious Education.

The present volume offers a very thorough discussion of one of the most interesting subjects to which Psychology has been applied, the Psychology of Adolescence. It has fourteen chapters in all, each dealing with some specific phase of the general subject, such as General Characteristics of the Various Life-Stages, The Body, The Mind, Instinct and Habit, Emotion or the Capacity to Act, Self-Consciousness and the Social Order, Sex, The Appreciation of Beauty in Nature and Art, The Moral Life, the Religious Life, and The Pedagogy of Adolescence.

One of the most interesting chapters is that on Sex. It contains much valuable material and offers some admirable suggestions for dealing with this delicate and difficult subject. Another very important chapter is that on The Religious Life as related to Adolescence. We are glad to see that he repudiates the theory of Recapitulation as "profoundly untrue." There is a very full Bibliography of the subject at the close of the volume, and a very helpful Index. The volume is a real addition to the literature on the subject and will be found most useful to the class for whom it is especially intended, and also for the general reader.

JACOB A. CLUTZ.

*Jesus Our Standard.* By Herman Harold Horne, Ph.D.  
The Abingdon Press. 12mo. Pages 307. Price, \$1.25 net.

The author of this volume is Professor of the History of Education and also of the History of Philosophy in New York University. The idea underlying the book is that Jesus is to be accepted and studied as our standard, both personal and social, and for both character and achievement. This idea is well worked out from the material furnished in the four Gospels. The book had its inception when in 1915 Professor Horne was asked to deliver a series of lectures to a Y. M. C. A. boys' camp in Canada, and correlate the "Canadian Standard Efficiency Tests" with the life and character of Jesus. The book contains six chapters. The first one discusses "The Five Ideals of Complete Living," and is introductory to the others. These five ideals are Physical, Volitional, Emotional, Intellectual and Spiritual, and these in turn become the subjects of discussion in the other five chapters.

The scheme is worked out in a very interesting and effective way. The reading or study of the book could hardly fail to awaken in the minds of boys a great admiration for Jesus and the desire to try to be like Him. We are impressed, however, with the fact that though the tone of the book is always reverent, it is only a human Jesus that is portrayed, and that he is never presented as a divine Saviour, but only as a human model. We do not think that this either does justice to the Gospel records of the life and teaching of Jesus or will meet and satisfy the deepest needs of our boys.

JACOB A. CLUTZ.

*A Plea for Greater Unity.* By Seth W. Gilkey, D.D. The Gorham Press, Boston. 12mo. 378 pp. Price \$1.75.

This volume is written in the interest of the organic union of all Christendom. The discussion is arranged under four general topics, "The Movement Toward Unity," "Barriers," "Impelling Forces," and "Duties." The author shows a broad and catholic spirit all through which is not always true of the advocates of the union of the churches. He seems to be himself sound in the faith at least on most of the great fundamentals such as the being of God, the doctrine of the Trinity, the Deity of Jesus Christ, the evil nature of sin and man's need of repentance and faith, and forgiveness and rescue through a divine Redeemer, etc. He thinks also that he has the support of practically all the denominations in this faith. This is probably true at least so far as their official declarations are concerned. But we fear that he would find a very large number of the leaders in some of the churches who would by no means accept all that he supposes. Thus a writer in one of the leading religious papers of this country said recently that "With our New Testament conception of God there is no room for atonement, regeneration or justification by faith."

It is reassuring, however, to find a writer like this clearly recognizing the fact that if we are going to have any kind of a union of the churches it must be built on a doctrinal basis. He says, "Every man must have a creed. What he believes has very much to do with what he is and what he does. His creed is an essential part in the composition of his Christian character and becomes the source of his activity and efficiency in Christian service..... The church, also, must have a creed. It cannot be a living organism without some kind of a cor-

porate faith. Community of belief among its members is essential to its life and welfare."

JACOB A. CLUTZ.

*The Rules of the Game.* Teacher's Manual. By Floyd W. Lambertson. The Abingdon Press. 12mo pages 77. Price, 90 cents.

This little volume is intended to accompany the text with the same title to which attention was called in a recent number of *The Quarterly*. That was intended for the use of pupils in weekday religious schools. This is for the guidance of the teacher in the use of the text. It contains many helpful hints and also two introductory chapters on "The Interpretation of the Pupil" and "Aims and Methods."

JACOB A. CLUTZ.

#### HISTORY

*Father Penn and John Barleycorn.* By Harry M. Chalfant. The Evangelical Press, Harrisburg, Pa. 12mo. Pp. 291. Price, \$1.50.

As the publishers say in their announcement of this book, it is "not a series of temperance lectures. It contains neither preaching nor scientific treatise." It is rather a history of the fight, first to control, and then to eliminate, the traffic in strong drink in the old Keystone State, beginning as far back as 1664 and continuing with varying fortunes on down to the present day. It not only traces the various efforts and movements in this direction, but it also gives interesting life sketches of the leading actors in these movements and efforts. The author claims to have written purely from the standpoint of a historian, without bias and without any effort to make out a case. He has written, as he tells us in the Preface, "with the belief that the day will come when students will search as eagerly for the facts concerning the liquor traffic as the historian of today searches for the facts concerning the rise and suppression of human slavery." If the facts condemn the traffic, so much worse for the traffic. It is only because the traffic has always been evil, and only evil, continually. The story is an interesting one, fascinating in parts. Incidentally it will furnish no end of ammunition to the friends of temperance who are now fighting for legislation and official fidelity that will prevent the enemies of temperance and of

mankind from nullifying the eighteenth amendment to our national Constitution.

JACOB A. CLUTZ.

*When Two Worlds Met, "The Diet at Worms, 1521".*

By Abdel Ross Wentz, Ph.D. Professor of Historical Theology in the Theological Seminary at Gettysburg, Pa. United Lutheran Publication House, Phila. Cloth 5 x 7½. Pp. 73. Price Cloth .65. Paper .35.

This excellent treatise by Dr. Wentz has been called forth by the Four Hundredth Anniversary of Luther's notable stand at the Diet of Worms. Dr. Wentz discusses first the Diet: The Occasion, The Parties and The Proceedings; and secondly, Its Significance, For the Reformation, for the Modern Church and for the Modern State. The treatment is clear, the language simple and the facts arranged in logical order. Many Lutherans should secure this little volume as a permanent addition to the family library.

J. A. SINGMASTER.

#### DEVOTIONAL.

*The Family Altar.* Brief daily devotions based on selected Scripture texts. By F. W. Herzberger. Concordia Publishing House, St. Louis, Mo. 1920. Cloth, 6 x 9 inches. Pp. 375. Price, \$2.50.

This is a beautiful and well-made book. The daily devotion consists of a single page, beginning with a Scripture text, followed by an exposition, and closing with a verse of a hymn. A rubric on the first page indicates that the Lord's Prayer may be said after each devotion. There are no set prayers, except those incidentally contained in the hymn verses and a few collects following the exposition of the Lord's Prayer.

The brevity of the Scripture passages, the absence of prayers and the want of simplicity in the comments appear to us to indicate a misconception of what is implied in family worship. We are looking for a book of family devotions in which there shall be well-chosen sections of Scripture, and devout, tender and well-adapted prayers, which the children will remember to the end of life.

J. A. S.

*The World Within.* By Rufus M. Jones, M.A., Litt.D.  
The MacMillan Company, New York. 12mo. 172 pp.  
Price \$1.25.

Those of our readers who have been following the delightful devotional studies by Professor Jones published in the *Homiletic Review* from month to month for the past year or two will be prepared to enjoy this fine collection of similar essays. Some of them, indeed, are the same as appeared in the *Review*. They are all of the same general type, deeply spiritual, earnestly devotional and full of helpful suggestions for the deepening and quickening of the spiritual life. There are in all twenty-six essays. They are arranged under eight general topics, such as, "The Deeper Universe," "The Things by Which We Live," "The Great Venture," "Christ's Inner Way to the Kingdom," "Jesus Christ and the Inner Life," etc.

The following paragraph from the "Introduction" will give a taste of the author's simple and direct style, and also reveal the spirit and motive which animates him in writing: "We do not want a religion which meets the needs of experts alone and moves in a region beyond the reach of common men and women who have no taste for the intricacies of theology. If religion is, as I profoundly believe, the essential way to the full realization of life, we, who claim to know about it, ought to interpret it so that its meaning stands out plain and clear to those who most need it to live by. I have always believed and maintained that the apparent lack of popular interest in it is largely due to the awkward and blundering way in which it has been presented to the mind and heart of those who all the time carry deep within themselves inner hungers and thirsts which nothing but God can satisfy. I do not want to write or print a line which does not at least bear the mark and seal of reality—and which will not make some genuine *fact of life* more plain and sure."

JACOB A. CLUTZ.

#### FICTION.

*Ellen Levis.* By Elsie Singmaster. Boston: The Houghton Mifflin Co. \$2.

The novelist is an interpreter. His art consists in his ability to unravel the complex web of life from the conventional patterns into which heredity and environ-

ment have woven it and reveal its ultimate elements. This involves a sympathetic understanding of the many lights and shadows in which our life is lived, and an appreciation of the motives which impel it. Elsie Singmaster won her spurs as a writer in her portrayal of Pennsylvania German types in her short stories. Her characters stood out with all the foibles and homely virtues of that sturdy stock, but they were never caricatures. In the larger field of fiction *Ellen Levis* marks a success no less sure. The scene is laid principally in the Seventh Day Baptist settlement at Ephrata. The picture of the last days of the odd conventual community, in the environment of which the childhood of the heroine is passed, is one of the strong side-lights of the book. In the midst of this life a young medical graduate, of unusual professional capacity but limited social advantages, casually locates, and his marriage to the daughter of the "shepherd of the flock" determines his career. Here his children are subjected to the appeal of the fanatical sect, but his daughter, Ellen Levis, abetted by his own disappointments, though deprived of his help by his untimely death, makes her escape from the narrow life of her mother's people and sets out to seek an education. Her struggles in self-support bring her into touch with her father's college chum in the state capital and her life has its fulfilment in his. The strength of the book is its sympathetic appreciation of the handicaps against which fine souls are struggling onward to their goal in the sea of provincial life, in which so many sink ingloriously. It is a good American book, too, for "America spells opportunity." We agree with the criticism, "Miss Singmaster's fictional art shows a steady progression and this is by far the best and strongest novel she has written."

H. C. A.

#### HOME MISSIONS.

*Thy Kingdom Come: An Appeal for Home Missions.* By Rev. J. R. E. Hunt. Augustana Book Concern, Rock Island. 12mo. 126 pp. Cloth. 75 cts. Flexible boards 50 cts.

The author of this volume is one of our Lutheran pastors in Chicago. He has long been conspicuous for his deep interest in the great work of Lutheran Home Missions. Several years ago he published a volume some-

what larger than this one, on the theory, plan and methods of Home Mission work in the Lutheran Church. It was at once recognized as a very thorough and able discussion of the subject. The present book is evidently intended to supplement that and has for its more distinct aim the awakening of the church to a deeper interest in and a more liberal support of this great cause. Starting from the prayer "Thy kingdom come," he proceeds to set forth and to emphasize the relation of Home Mission work in this country, and especially that which falls to the Lutheran Church, to the bringing in of the answer to this prayer. There are seven chapters with the following titles, "The Kingdom and Home Missions," "Jesus and Home Missions," "the Word and Home Missions," "Prayer and Home Missions," "The Church and Home Missions," "The Real Task of Lutheran Home Missions," and "Our Duty in the Matter."

The last two chapters are perhaps the most important. In the first of these Dr. Hunt emphasizes the fact that the Lutheran Church has a mission not only to the unchurched of its own household, of whom there are several millions in this country, but also to all other unchurched souls, a truth which we are sometimes in danger of forgetting, or at least minimizing too much. He also emphasizes the fact that our Home Mission work must be done chiefly in the English language. In the last chapter he urges our duty to throw ourselves into the work of Home Missions in harmony with the Master's will, to study the work, to pray for it, to support it, to work for it personally, and to stand by the work until it is completed, which will certainly not be in this generation.

JACOB A. CLUTZ.

*America and World Evangelization.* By Rev. J. C. Kunzman, D.D. The United Lutheran Publication Board, Philadelphia. 12mo. 213 pp. Price \$1.50.

This is not a large book, but it is a worth-while book. In its preparation Dr. Kunzman has rendered a very valuable service both to the Church and to the cause of Home Missions. For many years the work of Foreign Missions seemed to hold the attention of the Church, and especially of the writers in the Church. Many books were published in advocacy of the cause of Foreign Missions, and telling the story of the work and especially of the labors and adventures of the workers in the foreign

field. It is only within recent years that the work of Home Missions has been receiving similar attention and treatment.

Dr. Kunzman has had special opportunities to study the work of Home Missions and to become familiar with the work in all its aspects. For many years before the Merger he was the Secretary of the English Board of Home Missions of the General Council. After the Merger he was elected as Superintendent of the Western District under the new Board of Home Missions and Church Extension of the United Lutheran Church. He served in this capacity until he felt constrained to resign to give all his time to the interests of the Pacific Seminary at Seattle to the presidency of which he had been called. In this volume we have the ripened results of all these years of labor. It has not been prepared in haste. It was projected even before the Merger having been called for, as the author tells us in the Preface, by the Home Mission forces of the General Council. It comes from the press at a very opportune time, when the united forces of Church are planning for a broader and more vigorous campaign than ever before in caring for the unchurched Lutherans of this country and for the evangelization of all our people, and of the world.

It is no narrow vision that has caught the attention of this writer, or to which he aims to direct the attention of the Church in his book. To use his own language, the object of the book is "to set forth the claims and the fundamental importance of Home Missions in America, not for the sake of the homeland, but for the most speedy evangelization of the world. It stands for the entire program of our Saviour, and calls attention to the main cause of our hitherto failure, in the hope that special attention may be given to the center of influence and power." The discussion is divided into eight chapters. The first two chapters deal with "The Fundamental Principles" and "The Human Agents." The next two chapters are based on the proposition that Home Missions is fundamental to world evangelization. The arguments in favor of this are drawn from the Scriptures and from the testimony of Church History. The fifth chapter discusses the "Scope of Home Missions," and the remaining three deal with the peculiar relation of America to world-evangelization. There is also a brief Introduction by Dr. Whitteker, President of the United Lutheran Board of Home Missions and Church Extension.

The book is intended for the use of study classes and

at the close there is a series of suggestions for the assistance of the leaders of such study classes in carrying on the work. There is also an excellent index which will greatly facilitate reference to any special part of the text. The book should have a wide circulation.

JACOB A. CLUTZ.

#### MISCELLANEOUS.

*Outdoor Men and Minds.* By William L. Stidger. The Abingdon Press, New York City. 12mo. 184 pp. Price \$1.50 net.

In last year's April number of the *Quarterly* we commended another book from this author published under the title, "Star Dust From the Dugouts." This volume deals with a very different subject but it treats it in the same interesting and compelling way. That one took us to the military camps in this country and to the battle-fields and front-line trenches in France. In this one we move amid the peaceful scenes of nature, under the trees, and on the mountains, and along the rivers, and by the sea, and across the desert, and under the stars. The "Outdoor Men" referred to in the title are the men who wrote the Bible, and all of whom were in a truer sense than we often realize, perhaps, outdoor men. They were all men who lived largely out of doors, in close and intimate touch with nature. They were men who loved nature, and who understood it, and who constantly looked through nature up to nature's God. Hence their writings are full of references to nature, full of illustrations and lessons drawn from nature. It is the purpose of Mr. Stidger in this book to call attention to some of these references, and illustrations and lessons, and he does it most delightfully. We suspect that each of these chapters was originally a sermon preached to his own people. If they were we would have enjoyed sitting in the audience. If they were not, they might have been. We almost said that they ought to have been. They certainly would have made delightful and most suggestive and helpful sermons. They are full of beautiful ideas, poetic thought and expression, and devout sentiment. There are eight chapters dealing with the trees, the storms, the mountains, the rivers, the sea, the desert, the stars and the birds of the Bible. Then there are two fine chapters at the close on "Burbank and the Bible, and "Muir and the Master." There is a characteristic "Introduction" by Bishop Quayle, and ten or a dozen most charming reproductions of exquisite photographs from nature.

JACOB A. CLUTZ.

*The Soul of John Brown.* By Stephen Graham. The Macmillan Company, New York City. 12mo. 331 pages. Price \$3.00.

This is a kind of new "Uncle Tom's Cabin." At least, the motive is much the same, to awaken interest in the negroes of the South, and to arouse sympathy with them, and promote justice for them, by telling the facts about their condition. The effect is also likely to be very similar, to call down upon the author both praise and censure. Some readers will say that Mr. Graham has done a fine piece of work and rendered a most valuable service not only to the negroes themselves, but also to all the citizens of this country, and to all who love humanity and righteousness. On the other hand, many, doubtless, especially in the South, will be likely to denounce him as a meddler, and possibly as a dangerous agitator. We leave it to the readers themselves to judge which of these are right.

The book contains a narrative of a journey of investigation made last Fall by the author who is a well-known English writer on social topics. In the publisher's announcement we are told that it was while Mr. Graham was marching to Cologne with the English army of occupation that the thought came to him that he would have greatly enjoyed the march through Georgia with Sherman during the American Civil War, and then and there he determined that he would some day follow the trail of Sherman's army and at least study the ground and the effects which remain. He was especially interested in studying the condition of the slaves who had been freed by the Civil War, and of their descendants of the second and third generations.

The tour began in Philadelphia and was continued through Baltimore and Washington, Norfolk and Richmond, and then after following the line of Sherman's march, on down through Mississippi and Louisiana and then back north again. The story of his experiences and observations is a very interesting one, thrilling in some parts, and always pregnant with big possibilities both of good and of evil for the future. It would be well for every American citizen to read this book, for the problems with which it deals are problems which we must face as a nation, and solve, whether we wish to or not.

JACOB A. CLUTZ.

*The Truth About Christian Science.* By Dr. James H. Snowden, Professor of Systematic Theology in the Western Theological Seminary. Philadelphia: The Westminster Press, 1920. Cloth. Pp. 313. Price, \$2.40, postpaid.

This is the very best treatise of which we know to explain, expose and explode the vagaries of so-called Christian Science. Dr. Snowden has put the Christian reader under obligation in gathering and arranging the facts and the fancies of this aberration in the realm of religion. He convicts Mrs. Eddy of ignorance, selfishness, and fraud. Her system of religion, if we may dignify nonsense by such a term, is the outgrowth and perversion of philosophical idealism. It is pantheistic in many of its notions, inconsistent and incoherent.

Dr. Snowden thinks that the half truths which keep Christian Science alive are those which emphasize spirit and health; and he believes that we may therefore learn something from it. However, a grain of wheat in a mountain of chaff is hardly worth looking for.

J. A. SINGMASTER.

*Christian Science, Its Creed or Tenets.* A tract prepared by Rev. Adolf H. Holthusen, Wagner College, Staten Island, N. Y. For sale by the author. Single copies, 5 cents; per doz., 40 cents; 50 copies, \$1.25.

Simple, direct, convincing; should be widely used to warn and dissuade the unwary who may be caught in the toils of Eddyism.

J. A. SINGMASTER.

*The Myth of the Jewish Menace in World Affairs, or The Truth About the Forged Protocols of the Elders of Zion.* By Lucien Wolf. The Macmillan Co., New York. Cloth. Pp. 53. Price, 50 cents.

The recent revival of the bogey of a Jewish conspiracy to wreck Christianity throughout the world is the occasion of this little book which is sensible and convincing. The Jew has suffered grievously enough without being further slandered and baited. The recent alleged connection of the Jew with Russian Bolshevism gives color to the false charges against him. The author affirms that of the Soviet cabinet only one out of the seventeen is the Jew, Trotsky, who has publicly abjured the Jew-

ish and all other religions. The other sixteen are Gentiles. That the Jew should resist the anti-semitic pogroms is only natural, but that he should conspire against Christianity with the hope of subjugating it to Judaism is preposterous; and he is too wise to indulge in such a wild dream. No doubt, there are some designing Hebrews who are inflated by political ambitions; but there are many more Gentiles suffering from the same malady. We owe the Jew kindness and the Gospel of Him who was pleased to become a Jew when He became incarnate.

J. A. SINGMASTER.

#### HARVARD THEOLOGICAL STUDIES.

*Macarii Anecdota*, Seven unpublished Homilies of Macarius. Edited by G. L. Marriott, M.A., B.D. Lecturer in the University of Birmingham Harvard University press. Paper. Pp. 48.

The "Homilies of Macarius" are among the best known of the early Christian writings which explain theology from the standpoint of a mystical religious life. The identity of Macarius, however, is a matter of doubt. The present seven homilies are reproduced in the original Greek from a Bodleian Manuscript. The editor has established their genuineness by a diligent comparison with the fifty homilies already published.

*The Style and Literary Method of Luke*. The Diction of Luke. By Henry J. Cadbury, Associate Professor of Biblical Literature and of Greek, Haverford College. Harvard University Press. Paper. Pp. 72.

This elaborate study of the diction of Luke reveals the fact that he used 34,239 words with a vocabulary of 2,697, the largest of the N. T. writers, exceeding Paul by about 200. In reference to the use of distinctly medical terms, the author claims that Luke gives no evidence of any special medical training.

*Is Mark a Roman Gospel?* By Benjamin W. Bacon, Buckingham Professor of N. T. Criticism in Yale University. Harvard University Press. Paper. Pp. 108.

A critical study of the Gospel of Mark convinces Dr. Bacon that the tradition, which makes the gospel emanate from Rome, is well founded. This tradition can be traced back to about 150 A.D.

*Education for Democracy.* By Henry Frederick Cope.  
The Macmillan Co., New York. Cloth. Pp. 275. Price  
\$2.00.

A General Secretary of the Religious Education Association, Dr. Cope speaks as one having authority, not simply officially but because of his investigations and conclusions. He defines democracy in the classic terms of Lincoln, "Government of the people, by the people and for the people." It is a "form of social organization for civil purposes, which, existing by the will of the people, directs all its powers to promoting the welfare of all the people." Its peculiar and high purpose is "that its people may have life and may have it more abundantly." The view of democracy as the opportunity for life in its widest sense defines the author's point of view and the idealistic character of his book.

Religion is recognized as natural and necessary to man and as the real mother of education and democracy. Education in the truest sense means "the development and organization of persons." This is one of the central thoughts of the book. Men are not to be regarded as mere numerals or figure-heads. They are immortal persons, with inherent rights to the common heritage of what is best in the world. Democracy is the highest form of government for the realization of the welfare of man.

Education, in such a grand conception of human rights and universal participation, is imperative. This education must be comprehensive and thorough. It begins at home, where parents, alas! are too often dictators instead of true educators. The rights of all in the family should be recognized and taught, for the democratic family makes the democratic citizen. Democracy needs the Church, which must be democratic in principle and practice. The school must emphasize in all its courses the value of right conduct and character, rather than mere material knowledge. The community must be democratized by co-operation in practically everything.

This imperfect review of a very stimulating book will, we trust, lead to its perusal. Like all idealistic conceptions, the views of the author are not always consistent nor practicable, but they are bound to open our eyes to larger possibilities.

J. A. S.

# THE LUTHERAN QUARTERLY.

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## ARTICLE I.

### REPENTANCE<sup>1</sup>.

BY REV. LUTHER ALLAN WEIGLE, PH.D., D.D.

Horace Bushnell Professor of Christian Nurture,  
Yale University.

The Holman Foundation requires the lecturer to chose as his subject "one and one only" of the articles of the Augsburg Confession. I have chosen the Twelfth Article, "On Repentance", which reads as follows:

The Latin text is

DE POENITENTIA.

De poenitentia docent, quod lapsis post Baptismum contingere possit remissio peccatorum, quocunque tempore cum convertuntur; et quod Ecclesia talibus redeuntibus ad poenitentiam absolutionem impartiri debat.

Constat autem poenitentia proprio his duabus partibus: Altera est contricio seu terrores incussi conscientiae agnito peccato. Altera est fides, quae concipitur ex Evangelio seu absolutione, et credit propter Christum remitti peccata, et consolatur conscientiam, et ex terroribus liberat. Deinde sequi debent bona opera, quae sunt fructus poenitentiae.

<sup>1</sup> Lecture on the Holman Foundation delivered at the Theological Seminary, Gettysburg, Pa., May 3, 1921.

The German text is

VON DER BUSSE.

Von der Busse wird gelehret, das diejenigen, so nach der Taufe gesündiget haben, zu aller Zeit, so sie zur Busse kommen mögen, Vergebung der Sünden erlangen, und ihnen die Absolution von der Kirchen nicht soll geweigert werden. Und ist wahre rechte Busse eigentlich Reue und Leid, oder Schrecken haben über die Sünde, und doch daneben glauben an das Evangelium und Absolution, dass die Sünde vergeben und durch Christum Gnade erworben sei, welcher Glaube wiederum das Herz tröstet und zufrieden machet.

Danach soll auch besserung folgen, und dass man von Sünden lasse, denn dies sollen die Früchte der Busse sein, wie Johannes spricht, Matt. 3:8, Wirket rechtschaf-fene Früchte der Busse.

The English translation is:

"Concerning repentance, they teach that such as have fallen after baptism may find remission of sins at what time soever they are converted, and that the Church should grant absolution unto such as return to repen-tance.

Now repentance consisteth properly of these two parts. One is contrition, or terrors stricken into the conscience through the recognition of sin; the other is faith, which is conceived by the Gospel, or absolution, and doth believe that for Christ's sake sins be forgiven, and comforteth the conscience and freeth it from terrors. Then should follow good works, which are the fruits of repentance.

They condemn the Anabaptists, who deny that men once justified can lose the spirit of God and do contend that some men may attain to such a perfection in this life that they cannot sin. The Novatians are also condemned, who would not absolve such as had fallen after baptism, though they returned to repentance. They also are rejected who do not teach that remission of sins is obtained through faith, and who command us to merit grace by satisfactions."

(*Bibliographical Note.* Besides the Lutheran symbolical books and the standard works on church history and on the life and theology of Luther, the indispensable books are *The Canons and Decrees of the Council of Trent* and *The Catechism of the Council of Trent*; Joseph Bingham's *Antiquities of the Christian Church*, (1708-1722); Henry C. Lea's *History of Auricular Confession and Indulgences in the Latin Church* (1896); and the admirable *History of Penance* by the Rev. Oscar D. Watkins (1920) which is referred to in the text of the lecture. Hastings *Encyclopaedia of Religion and Ethics* contains two excellent articles on Penance, that from the Roman Catholic Point of view being written by the Rev. E. L. van Becelaere, and that from the Protestant point of view by Mr. Watkins. When I have quoted from the sources, I have availed myself for the most part of Watkins' excellent English translations.)

This article of the Augsburg Confession is concerned with a particular and very practical problem: how to deal with sinful church members. It recognizes the sorrowful fact that even those who have been dedicated to God in baptism, have become members of the Body of Christ, and have experienced the regenerating power of the Holy Spirit, may yet fall into sin. How then may these be restored to newness of life in fellowship with God through His Church? By the sacrament of Penance, answers the Roman Catholic Church; by repentance through faith in the Gospel, answer we who are heritors of the Augsburg Confession.

The difference is not one merely of program or machinery. It rests upon divergent views of the ultimate principles of theology and ethics—views of God and of right. The issue of faith and practice here dealt with involves almost every other difference between Protestantism and Roman Catholicism. This Twelfth Article focuses concretely upon its particular problem the whole doctrine of the Augsburg Confession concerning God, man and the Church.

As a matter of fact, the issue concerning penitence

lay at the very root and heart of the Protestant Reformation. "It is not too much to say," said Dr. Charles E. Hay in his admirable Holman Lecture on this subject, "that the Reformation of the sixteenth century hinged upon a proper interpretation of the Greek term *μετάνοια*". The Latin Vulgate had translated this by *poenitentia*, a fatally ambiguous term which stands both for *repentance* and for *penance*. The word with which Christ began to preach, *μετανοεῖτε* became in the Latin "*poenitentiam agite*," which may be taken to mean either "*Repent ye, for the kingdom of heaven is at hand*" or "*Do penance, for the kingdom of heaven is at hand*." It was taken in the latter sense by the Church of the middle ages, though Erasmus and some others, who were acquainted with the Greek, saw that the former is the true meaning. And to this day, following the exegesis of the Council of Trent, the Catholic Church translates this and analogous terms in the Scriptures as "*do penance*" rather than "*repent*"; and one of the reasons why that Church objects so strenuously to the reading of the King James version of the Bible in the public schools of America is because of this fundamental divergence of view. It does not wish its children, who are being taught a catechism which cites such texts as

"Be converted, and do penance for all your iniquities; and iniquity shall not be your ruin." Ezek. 18:30.

"And going forth they preached that men should do penance." Mark 6:12.

"Unless you shall do penance, you shall all likewise perish." Luke 13:3.

"There shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance." Luke 15:7.

to hear the simpler, ethical version "*repent*."

It was Luther's contact with the penitential system of this Church, as monk, preacher and confessor, that determined the direction in which the whole of his thought and work was to move. The source of his conviction concerning justification by faith alone was in no merely

academic or professional study of the Bible, but in his application of God's Word to his own religious experience. He felt himself to be a sinner who gained by the free and loving gift of God that strength of will and peace of mind, in assurance of salvation, which he could not win for himself by a strict observance of the rites and penances prescribed by the Church. The occasion of his break with Rome was afforded by the traffic in indulgences which had at the time become an appendage of the system. The first two of his Ninety-five Theses went straight to the mark, and made clear the current ambiguity:

"1. Our Lord and Master Jesus Christ in saying 'Poenitentiam agite' meant that the whole life of the faithful should be repentance.

2. And these words cannot refer to penance—that is confession and satisfaction." The outcome, finally, was that the Protestant churches abolished the so-called sacrament of Penance, with all that it involves of sacerdotalism, autocracy, and the meticulous accounting of good works, and proclaimed in its stead the gospel of repentance.

We may better appreciate the significance of that step and be helped to understand the doctrine of repentance expounded in this article of the Augsburg Confession, if we review the development of penitential practices within the Christian Church which culminated in the formulation, in the twelfth and thirteenth centuries, of the sacramental theory of Penance. Though there were always wide variations, both in theory and practice, three stages may be distinguished in that development. In the early centuries, when the Christians were subjected to repeated persecutions, public penance was a means of discipline and probation whereby the Church sought to safeguard its purity and integrity in the face of a sinful and hostile world. The second period, extending from the middle of the fifth century to the Fourth Council of the Lateran in the year 1215, was marked by the falling into disuse of the system of public penance and by the development

of a wholly different system of private penance and recurrent confession, which first grew up within the monasteries but became finally established as the practice of the Church by a decree of the Council referred to. In the third period, the scholastic theologians elaborated the doctrine of the sacramental character of Penance in practically the form in which it was affirmed, after the Protestant revolt, by the Council of Trent; and there grew up that abuse of Penance through the sale of indulgences which Luther protested against and the Council of Trent finally repudiated.

1. *Public penance in the early Church.* It was not an easy thing to become a Christian in the early centuries. In the apostolic age, indeed, converts were admitted immediately to baptism; but soon a period of probation was felt to be necessary. The Church was hard pressed to maintain its purity in a world of appalling moral laxity, and to conserve its very life in the face of severe and repeated persecution. There was danger lest over-haste to receive converts from paganism into its membership should either fill the Church with those who were as yet unregenerate and immoral, or increase the number of those who would lack the strength to stand fast in time of persecution. It became the custom, therefore, to receive such converts, with due ceremony, into the status of *catechumens*. As such, they might share in only a part of the services of the Church, and were not permitted to view its sacraments, to know its Creed, or to make use of the Prayer which it cherished as that which the Master had taught His disciples. Their condition was that of probation; they were regarded as members in tutelage, who were being trained in the Christian way of life; and they were instructed regularly in such principles of the Christian faith as were deemed proper for them to know. They were called *audientes*—hearers. The length of this period of instruction and probation varied. The Synod of Elvira (c. 306) decreed that it be two years, at the end of which time, if they be found to be “of good conversation,” they may be admitted to

baptism. This was doubtless the most common practice, though the Apostolic Constitutions (4th century) lengthen the time to three years with the proviso that this period may be shortened if the candidates prove to be especially diligent and zealous; while the Synod of Agde (506), on the other hand, shortened the period for converts from Judaism to eight months.

Baptism was administered, ordinarily, at Easter. At the beginning of Lent those who were accepted, after due examination, were enrolled as *competentes*—seekers. For forty days they submitted to a strenuous course of training and instruction, with stated exorcisms, fastings, prayers, expressions of repentance, and symbolic rites. They heard daily lectures on the articles of the Christian faith, and were required to commit to memory the Creed and the Lord's Prayer, which had until that time been kept from them, and also to commit the various responses which they were to make, with the forms of renunciation and covenant.

Baptism was immediately preceded by a ceremony of renunciation, covenant and confession which set forth in impressively dramatic symbolism the meaning of the irrevocable step which the seeker after the grace of God was about to take. The candidate was brought to the vestibule or ante-room of the baptistry. There, standing erect, he faced the west, the place of darkness, and, striking out with his hands in a gesture of abhorrence, three times solemnly declared his renunciation of Satan—"I renounce thee, Satan, and thy pomp, and thy vices, and thy world which lieth in iniquity"; then spit at him in token of utter disgust and rejection. Turning squarely about, he faced the east, lifted his eyes and hands to heaven, and vowed obedience to Christ—*συντάττομαι σοι χριστε*, "I enlist with Thee, O Christ"; then made confession of his faith in the words of the Creed. A meaningful ceremony indeed, and a fit preliminary to the sacrament of Baptism which followed immediately. Surely no one who ever in sincerity made that renunciation and engaged in that covenant could forget the

solemn thrill of the moment when he turned from Satan to Christ. He henceforth knew, as vividly and fully as mere ceremony can ever make one know, what is meant by repentance—the turning about from sin to God in faith and obedience.

But that renunciation, covenant and confession were not always kept unsullied; nor did the forgiveness of sin and the regeneration symbolized in the sacrament of Baptism avail always to keep those who had experienced its grace from sinning again. Some such sins, the Church believed, were forgiven in answer to prayer, since God has constant mercy upon human frailty; but other sins, if committed after Baptism, were so grave an offence to the Holy Spirit that they severed the sinner's relation to the Church of Christ. This latter sort of sins the writer of the Epistle to the Hebrews had in mind when he stated that "it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to them the son of God afresh, and put him to an open shame." (Heb. 6 : 4-6).

The belief of the early Church concerning the forgiveness of sins is tersely expressed in Augustine's Sermon on the Creed, delivered to the catechumens by way of charge and exposition when this symbol, hitherto kept from them, was delivered to them to be studied and memorized in preparation for their Baptism. After dwelling upon the promise that in baptism every sin will be forgiven them, even though theirs be a sin as heinous as the killing of Christ, he goes on to speak of the sins which they will commit after baptism:

"When ye have been baptized, hold fast a good life in the commandments of God, that ye may guard your Baptism even unto the end. I do not tell you that you will live here without sin; but they are pardonable [*venialia*, from which the English term *venial*] without which this

life is not. For the sake of all sins was Baptism provided; for the sake of light sins, without which we cannot be, was prayer provided. What hath the Prayer? 'Forgive us our debts, as we also forgive our debtors.' Once for all we have washing in Baptism, every day we have washing in prayer. Only, do not commit those things for which ye must needs be separated from Christ's body: which be far from you! For those whom ye have seen doing penance, have committed heinous things, either adulteries or some enormous crimes: for these they do penance. Because if theirs had been light sins, daily prayer would suffice to blot them out. In three ways then are sins remitted in the Church: by Baptism, by prayer, by the greater humility of penance; yet God doth not remit sins except to the baptized."<sup>1</sup>

The capital sins which necessarily excluded the sinner from the communion and fellowship of the Church were apostasy, sexual impurity and bloodshed. There were variations of theory and practice which added others to this list; and Bingham shows that persistent violation of any of the commandments of the moral law might be punished not simply by a stated period of suspension from the communion, or lesser excommunication, but by expulsion from the Church, or greater excommunication. But whatever the punishment for other sins, these three were held always to be sins of such a nature as to indicate the individual's loss of the Holy Spirit; and the commission of any one of these placed him without the Church's fellowship. That this should have been the rule is easily understood, not only because these are really major sins in any time and under any circumstances, but because the situation of the early Church, undertaking to maintain Christian purity of life in the midst of almost unbridled lust, and called upon constantly to renounce its Lord for the gods of the world or to suffer death, caused these to be the sins it had most to fear. They were to it deadly sins indeed; should they ever find place among its members, the Church would perish.

<sup>1</sup> Augustine on the Creed, Secs. 15-16.

There was no difference of opinion, then, as to the status of the believer who fell into any of these three sins. They carried their own punishment; there was no option. He was no longer a believer; he had separated himself from the Body of Christ. But there began very early to be a difference of opinion as to whether or not such a one might be forgiven and received again into the communion and fellowship of the Church. Even in the New Testament, there seems to be a tendency to divergence of view on this point, the writer of the Epistle to the Hebrews, as we have seen, taking the stricter, more rigorous attitude, while Paul and John incline to a more lenient and sympathetic policy.

The Shepherd of Hermas, written about A. D. 100, takes this subject as its main theme. "I have heard," Hermas says to the Shepherd, who is the Angel of Penitence, "from certain teachers that there is no other repentance (*μετάνοια*) but that when we went down into the water and received remission of our former sins." "Thou hast well heard," replies the Shepherd, "for thus it is. For it was necessary that he who had received remission of sins should no longer sin, but abide in purity." After thus expressing complete approval of the principle that normally there is no remission in this life of capital sins committed after Baptism, the Shepherd goes on to deliver his message of mercy, which is that in view of the prevalence of such sins, and in view of the imminence of a persecution which he prophesies, and in view, further, of the approaching end of the world, it has pleased God to forgive and to reconcile those who have committed these sins, provided they repent with all their hearts and seek His mercy without delay. A time limit is set within which this offer will be open, and it is provided that such repentance will be admitted but once and will not be available for subsequent offences.

All of the principal writers of the first two centuries incline to the stricter view. Yet in the end what Hermas had proclaimed as a special dispensation of mercy for a limited time came to be the general policy of the Church.

Callistus, Bishop of Rome, in about the year 220, boldly granted reconciliation, after due penance, to repentant offenders who had suffered excommunication for sins of impurity, though he called down upon himself, for so doing, the denunciation of Hippolytus and Tertullian. In 250, the Decian persecution caused an appalling number of Christians, in one way or another, to deny their faith in order to save their lives; and the Church was confronted with the problem of unprecedented apostasy. When the danger was over, those who had lapsed were penitent and sought readmission to the Church, sometimes with considerable clamor, for in some places they outnumbered the faithful. Even Novatian, who was later to head the rigoristic, puritanical schism which is mentioned in this article of the Augsburg Confession, wrote at the time:

"Look upon well nigh the whole world devastated; see the relics and ruins of the fallen prostrate on every side; and for this reason conclude that a counsel is called for as far reaching as the offence is seen to be widely diffused."<sup>2</sup>

The First Council of Carthage, in 251, ruled that those who had not sacrificed to the pagan gods but had accepted *libelli*, certificates stating that they had done so, should be carefully examined as to the circumstances and motives of their action, and if approved, should be restored to membership in the Church after a considerable term of penance; that those who had sacrificed should be restored at the hour of death if they continued in penance throughout their lives; and that those who did not confess and repent of their sin until the approach of death should even then be refused restoration. One year later, the Second Council of Carthage, in view of the impending persecution under Gallus, decided to restore at once all those who had lapsed into apostasy, of whatever sort, and were now penitent. Like merciful action was taken by Councils in the East. Finally, the Council of Nicaea, in 325, ruled with respect to all capital sins, that restoration to the communion of the Church should be

<sup>2</sup> Novatian Ep. 31.

granted to all penitent offenders when at the point of death.

All this is not to say, however, that the Church in these early centuries made the way easy for the penitent offender. The path to reconciliation was not easy, but hard. The candidate for restoration had to submit to a longer period of probation and to a far stricter regimen of conduct than the convert who was a candidate for Baptism. He had to pass, generally, through four orders or grades of penitential status. First, as a *flens*, or mourner, he must stand without the portals of the church in the garb of a penitent, weeping for his sin, beseeching the prayers of the faithful, and supplicating them to accept his petition that he be admitted to the ranks of those who through public penance are seeking the forgiveness of God and restoration to his Church. When this petition was accepted, he was received, with the imposition of hands, into the status of an *audiens*, or hearer, with the privilege in common with the catechumens who bore the same name, of standing in the lowest part of the church to hear the reading of the Scripture and the sermon, but with disabilities and requirements quite unlike anything that was expected of the catechumen. After a satisfactory service of his term as a hearer, he became a *genuflectens*, or kneeler, and was permitted to stay to join with the congregation in certain prayers upon behalf of himself and his fellow-penitents. Later, he became a *consistens*, or bystander, having liberty to remain throughout the service, and to join in the common prayers, but in other respects to be but an onlooker at the communion of the faithful. Finally, he was granted forgiveness and restored to the Church's fellowship.

All this was, obviously, a public matter. The sinner's confession of the crime of which he had been guilty was not public, though we may well conjecture that in most cases the offence was known or suspected. But his contrition for that sin was given this public expression throughout a period which often lasted a number of years. The Council of Nicaea, for example, decreed that

those who had fallen into apostasy during the persecution of Licinius, should fulfill three years as hearers, seven years as kneelers, and two years as bystanders, before they be admitted to communion. Gregory of Nyssa sentenced apostates to life-long penance, unless they had yielded to torture, in which case a definite term was set. The Council of Ancyra ruled that a person guilty of wilful murder should remain a kneeler until his death, when only he could be admitted to communion; Saint Basil set for the same crime a term of twenty years' penance, four as a mourner, five as a hearer, seven as a kneeler, and four as a bystander. For adultery, Basil put the term at fifteen years; for fornication, seven years; for certain forms of bestial impurity, thirty years. It lay in the power of the bishop to shorten, or to lengthen the term of penance at his discretion. Chrysostom, answering some who complained of the length of penance, said "I require not the continuance of time, but the correction of the soul. Demonstrate your contrition, prove your reformation, and all is done."

The disabilities of those doing penance were severe. On stated occasions at least, they appeared clothed in sackcloth and defiled with ashes, with hair cut or disheveled, sometimes with the head shaven. They wore a cap of goat's hair cloth, by which they confessed, according to Caesarius, that they were not sheep but goats. They were forbidden the use of the public baths, and required to observe a regimen of private fasting, in addition to the public fasts of the Church. They must live in strict continence. No married person could be admitted to penance without the consent of wife or husband; and no unmarried person could marry during his term of penance. They were forbidden to bear arms in military service, and to attend the games of the circus. Leo the Great wrote that it was best for them to avoid all trade, "because it is difficult to avoid the intervention of sin in the commerce of buyer and seller." They were required to kneel or lie prostrate at all prayers, even when others

stood; and they were especially urged to liberality in almsgiving.

Persons were admitted to penance but once. Jerome spoke of penance as a "second plank after shipwreck," a phrase which has become fixed in Roman theology by its use in the canons of the Council of Trent. "They who think of doing penance often," wrote Ambrose, "are deservedly reproved, because they grow wanton against Christ, for if they did penance truly, they would not think it was to be repeated; because as there is but one baptism, so there is but one penance that is performed in public. There is, indeed, a daily repentance for sins, but that is for lesser sins, and this for the greater."<sup>3</sup>

We must not leave the subject of public penance in the early Church without recalling the fact that a fairly considerable body of Christians did not share the convictions and policies toward which the Church in general moved in its treatment of those who had fallen from grace. Novatian, after the Decian persecutions, led a schism which lasted for at least four hundred years. He and his followers held that the three capital sins of apostasy, impurity and bloodshed, when committed by baptized members of the Church, are not pardonable here upon earth, but are by their nature reserved for the judgment of God himself at the last great day. Those who have committed these sins may be admitted to penance as an expression of their contrition which is doubtless pleasing to God; but the Church, they thought, has no right to offer forgiveness to such persons or to receive them into its fellowship. They held further that the Church Catholic, which had received such sinners into forgiveness had become defiled by them. Instead of cleansing them it now shared their guilt, and was no longer worthy of Christ, since the contamination was passing on from generation to generation in a sort of perverted apostolic succession. The Novatianists prided themselves on being the pure Church. They came to be called Cathari, a proper English translation of which would be "Puritan" were not that term pre-empted by a more modern move-

3 Ambrose de Poenitentia, book 2, ch. 10.

ment. The Council of Nicaea offered to take them back into fellowship if they would promise to commune with those, who, having sinned after baptism, had passed through the prescribed penance, given evidence of contrition, and been received again into full standing as Church-members; but there is no evidence that many accepted the offer. The Novatianist bishop Acesius had been summoned to Nicaea by Constantine, and had been of some service in helping to bring about the victory of Athanasius' doctrine. When Constantine asked him the natural question why he refused to enter into union with the Catholic Church, he answered that it was because of "what had taken place under Decius at the time of the persecution, and the rigour of the canon which forbids reception to the partaking of the divine mysteries of any one who after Baptism has committed one of the offences which the divine scriptures call mortal; if it is right to exhort these sinners to penitence, still they cannot look for pardon from the bishops, but only from God, Who alone can pardon sins." Constantine told him to get a ladder and climb to heaven by himself. Novatianism continued, an eminently respectable but sterile church, until it seems to have been lost in the general collapse of the ancient world which Catholicism was the one power to withstand and redeem. It was far from the spirit of the Master who came to seek and to save the lost, and was the Friend of sinners. If the Church is to redeem men, it must be, like He was, not overcautious lest it soil itself by contact with fallen folk. It may sound pious to say that we presume not to pass judgment, and leave their cases in the hands of the merciful God; but it is in reality impious to preach the forgiveness of God and to refuse ourselves to practice a forgiveness that is as much like His as we can make it. This one sentence, surely, in the twelfth article of the Augsburg Confession we can vote "Approved" without further ado, and need not come back to it again: "The Novatianists also are condemned, who would not absolve such as had fallen after Baptism, though they returned to repentance." In

this condemnation Catholic and Protestant may well unite.

2. *The development of private penance and recurring confession as practices of the devout.* In the fifth and sixth centuries there began a change of attitude toward penance which resulted finally in a radical transformation of theory and practice concerning it. This transformation took place slowly, with differences of opinion on many points and at times sharp conflicts between various councils and authorities; and was not completed until the Fourth Council of the Lateran, in the year 1215, issued the decree which established the modern Catholic practice:

"Every *fidelis* of either sex shall after the attainment of years of discretion separately confess his sins with all fidelity to his own priest at least once in the year; and shall endeavor to fulfill the penance imposed upon him to the best of his ability, reverently receiving the sacrament of the Eucharist at least at Easter: unless it happen that by the counsel of his own priest for some reasonable cause, he hold that he should abstain for a time from the reception of the sacrament: otherwise let him during life be repelled from entering the church, and when dead let him lack Christian burial."

This decree expresses the completion, I have said, of a radical transformation which took place between the last half of the fifth century and the beginning of the thirteenth. When the period opened, penance was regarded by the Church as a means of discipline for the supposedly exceptional cases of believers who fall into any of the three mortal sins of apostasy, impurity and bloodshed; when the period closes, penance is required of all its members. In the early centuries, penance was public, and the reconciliation or readmission of the offender to the fellowship of the Church took place at a solemn public service, usually on the Thursday before Easter; throughout the period in question, this was gradually replaced by penance privately performed, with private reconciliation. The minister of reconciliation,

under the system of public penance, was the bishop; under the system of private penance, it is the priest. Persons were admitted to public penance but once in their life-time; believers are urged latterly to make confession to the priest and the fulfilment of private penance a constant habit of devotion, and they are commanded to practice it at least once a year. Public penance was for overt sin only; private penance is for sins of thought and desire as well. By the beginning of the thirteenth century, public penance has almost wholly disappeared, remaining only in form of the rarely performed rites of what was called "Solemn Penance"; whereas the system of private penance has captured the life of the Church, though the theory of its sacramental character is still to be worked out.

What, we may well wonder, brought about this change? Negatively, it was due to the refusal of the mass-converted hordes who poured into the Church both from the population of the Roman Empire and from the northern tribes who over-ran and conquered it, to submit to the rigorous penalties of the ancient discipline. Positively, it resulted from the extension to believers generally of principles and practices which were characteristic of monasticism. The Church was obliged to fit its measures of penitence to the situation it faced; and it found at hand, when the old system proved to be no longer practicable, a new penitential system, of monkish origin, which it adapted to its purposes and enforced upon its members.

It has been well said that it is one of the outstanding miracles of history and one of the proofs of its divine origin and support that the Christian Church was able to survive its success in converting the pagan world. The fifth century was an age of appalling moral laxity, within as well as without the Church, which was filled with men and women whose assumption of the Christian vows made all too little difference in their manner of life. Salvianus of Marseilles gives a terrible picture of the time in his treatise "De Gubernatione Dei":

"The very Church of God, which ought to be in all the appeaser of God, what is she else but the provoker of God ? or, except some very few, who flee from evil, what else is almost every assembly of Christians but a sink of vices ? For how many will you find in the Church, of whom it can be said that he is not either a drunkard, or a glutton, or an adulterer, or a fornicator, or a ravisher, or dissolute, or a thief or a homicide ? and what is worse than any, a committer of these various offences endlessly repeated. For I question the conscience of all Christian men. Of the crimes and offences which we have here enumerated, how many men are there of whom it can be said that he is not guilty of one of them, or perhaps of all ? You will more readily find a man who offends in all than one who offends in none."

It may be granted that the exigencies of Salvianus' argument may have led him to exaggerate the evil tendencies of the church-members of his day; yet a like picture is given by others who had no such reason for exaggeration, notably by Caesarius of Arles (470-542) who in his sermons charges his own congregation with lust so unrestrained and wide-spread that he confesses it to be impossible for him as bishop to apply the ancient rule of excommunication for sins of this sort:

"The bishop cannot excommunicate all, but with groans and sighs endures and waits in the hope that the gracious and merciful Lord may give them such fruitful penitence as may enable them to attain to pardon."

Caesarius' policy of enduring and waiting in the hope of the mercy of God had not been the policy of the Roman Church, however, when it first began to face the moral problems involved in the tidal wave of new members from the pagan world. Its first attempt had been, not simply to keep, but to make more rigorous and severe the ancient discipline of public penance for the sins of apostasy, lust and bloodshed. It added to the disabilities which the offender endured during his term of penance, permanent disabilities which followed him to the grave. Even after his reconciliation and readmission to full

standing as a member of the church, the restored penitent was forbidden ever to bear arms in military service, to frequent the public games in the circus, and to marry or if married to resume marital relations with wife or husband.

Such severity is too much for human nature in any age; and it failed as a matter of course in the exceedingly lax and turbulent period in which it was proposed. Its only discernible effect was to make sinning folk avoid penance. Some ignored the rule respecting permanent disabilities; some, it is clear, sought to confess without doing penance; most approached the Table of the Lord as they pleased without either confession or penance, and were permitted to commune unless their sin were so notorious as to render their presence at the Lord's Table a scandal and cause of stumbling to others. The number of these who voluntarily confessed their sin that they might avail themselves of the "second plank" of public penance was very few.

At the same time the practice of death-bed repentance grew almost universal. The same reasons which in an earlier century had led men to postpone baptism until the time of death, in order that *all* the sins of life might be remitted by it, now led men to postpone penance, to which one would be admitted once only, and which therefore was their last chance for the remission of sins of the graver sort, till the end of mundane temptation seemed to be near. There would be no opportunity, moreover, for the Church to exact embarrassing permanent disabilities if one waited to confess in his last hour; and the Council of Nicaea, as we have seen, had ruled that communion must not be denied to the dying sinner. These reasons operated, not simply to cause those who had fallen into the sins which demanded penance to postpone their confession, but to induce those also who had not committed any such grave sins, to seek at the end of life the grace and completeness of assurance which is conferred by this so-called "second baptism." The dying man confessed to the priest, was by him admitted to the

status of a penitent, and was then granted the Church's forgiveness and reconciliation, together with the Eucharist. It is said of Caesarius that he "desired that none should retire from the world without the medicament of penance": and in one of his sermons he distinguishes with a good deal of psychological shrewdness and ethical insight between various types of death-bed repentance.

Public penance as a means of discipline thus fell into disuse. Only the most notorious of those who fell into mortal sin were excommunicated by authority and compelled to submit to the ancient rules as a condition of reinstatement; and even such sinners generally escaped if they were in positions of power and influence. In practice penance shrank to the status of a consolatory rite for the dying, and as such was sought by Christians generally rather than by those only whose sins had brought about their excommunication.

The authorities of the Church labored strenuously to keep alive the spirit of the ancient discipline by adapting it to the needs of the time. It is a most interesting study, into the details of which we may not here enter, to observe the various expedients wherewith they sought to embody the theory of the older days in forms of penitential practice which should be both acceptable and profitable to the more unruly folk of this later time. Caesarius, Victor Tununensis and Eligius of Noyon held that the sinner may be admitted not only once, but *twice* in his life-time, to public penance and reconciliation; beyond that, he must be left to the mercies of God. In certain churches in Spain it became the practice to admit to such penance and reconciliation repeatedly, as often as the sinner chose to seek it; and this practice was condemned by the Third Council of Toledo in 589, which was the last such body to reassert in official pronouncement the old rule of admission but once to penance. In about the middle of the seventh century the season of Lent came to be used as the time for the observance of public penance. All who were to undertake it presented them-

selves at the church on Ash Wednesday, clothed in the garb of penitents. After examination and the assignment of penances graded according to their sins, they were, with solemn ceremony, expelled from the Church and cast outside its doors, to do penance throughout the Lenten season. On the Thursday before Easter they came again to the church, where they received forgiveness and reconciliation and were admitted to the table of the Lord at the celebration of the festival of *Coena Domini*. In Spain there developed, in this same century, the service of *Indulgentia* on Good Friday, when the whole congregation united in penitence before God to beseech His pardon for their sins.

There were some among the authorities, too, who recognized as a proper alternative method of penance the self-infliction of discipline in private, with voluntary abstention from the Holy Communion throughout the period, and with contrition and confession known only to God. Caesarius went so far as to assert the sufficiency of repentance which manifests itself in the changed deeds of a good life, without the forms of public penitential discipline. Two passages to this effect are worth quoting from his sermons. In the first he is speaking of the natural repugnance of a young married man to the acceptance of the disabilities of public penance:

"If perchance, when we are urging all generally to penance, any think within himself and say: 'I am a young man, and have a wife: how can I either shave off my hair, or assume the garb of religion?' we do not say this, dearest brethren, nor do we preach this, that young men who have wives should change their dress so much as their ways. For what does it harm a young man with a wife, if he shall resolve to change abandoned manners into good and honourable acts; if he study by alms and fasts and prayers, to recover the wounds inflicted by his sins to their pristine soundness? For true conversion is sufficient without a change of garments."

The other passage is from the sermon, already referred to, in which he distinguishes the various sorts of

death-bed repentance. He compares with its uncertainty the assurance of forgiveness which belongs to him whose whole life of good deeds is in effect a continual repentance. We are reminded of the position which Luther afterward took in his Theses. It is to be noted, moreover, that Caesarius explicitly states that even the capital sins may thus be overthrown and forgiven:

"But we, dearest brethren, leaving aside those things which are uncertain or doubtful, let us consider attentively and with all our powers that Penance which is performed by good Christians through the whole course of life, by means of which all, even the capital sins, are overthrown and the lesser sins are continually redeemed: which (Penance) if so long as we live we perform it with good works, promises us from the mercy of God a full security."

The times were not ripe, however, for such suggestions as these of Caesarius to be followed through to their logical conclusion. And while the system of public penance was falling into disuse, and the Church was, half unconsciously, groping after such modifications or adaptations of the ancient discipline as would minister effectively to the spiritual needs of men under the new world-conditions, there was being fashioned in the monastic communities of those who had gone apart from the world to live wholly to God, a mode of habitual confession and private penance which in time was destined to afford itself to the Church's use, as the instrument of moral discipline and spiritual uplift which it had been seeking. It was in the monasteries of Ireland that this system of private penance had its first fruitful development; and Irish missionaries brought it to the continent, where it began to spread among the people generally as well as to be practised by those who had taken the vows of the monastic life. Theodore of Tarsus, who became archbishop of Canterbury in 668, recognized it as the established system of the English churches, stating explicitly that public penance and public reconciliation are not practised in his jurisdiction; and he did much to extend

the system throughout the whole of Christendom through the publication of a *Penitential*, or handbook for priests in appointing private penances, which was more widely used than any other of the many books of this character which were issued from the sixth to the ninth centuries.

As an example of an early code of the British church, intended for monks and clergy only, we may cite the *Praefatio de Penitentia* of Gildas, which is to be dated about 560. Fornication on the part of a priest or deacon who is under monastic vows is punished by three years of penance. His penance consists in the obligation to make an hourly petition for pardon, and to make a special effort—doubtless a day's rigid fast—once in every week except for the fifty days following the anniversary of the Passion of our Lord. His food must be scanty; his bed hard. He must consistently practice penitence of the heart, and be especially quick to render obedience. After half of his term has elapsed, he may receive the Eucharist and “come to peace.” Easier terms are set for monks of a lower grade and for priests and deacons who have not taken monastic vows. For sin of intention or desire, a monk must undergo penance for a year and a half, though the abbot may at his discretion reduce his term. Finally explicit comparison is made with the harder penances of the older, public system, and the monks are reminded that “the ancient fathers decreed twelve years of penance for a priest, and seven for a deacon.”

Certain provisions from the *Penitential* of Theodore may be cited as examples of the penances assigned to laymen when the system had begun to come into general use. For homicide a man must do penance for seven or ten years, but this term may be reduced by half if he will pay to the relatives of his victim the *weregild*, or recognized money compensation for an injury of this sort. For frequent theft there is a penance of seven years, which may be shortened if restitution is made. For fornication the penance is one year in duration; for adultery, four years.

For intoxication, a layman must do penance for fifteen days, a monk thirty days, and a priest or deacon forty days.

The difference between the old system and the new, however, was not primarily in the shorter terms which the latter assigned. It lay rather in the private character of the whole proceeding, as contrasted with the public character of the ancient discipline. Under the new system, there is no public admission to the status of a penitent, no place for penitents in the public liturgy of the Church, no wearing of penitential garb, no such disabilities as formerly marked off the penitent from other men. The penance itself consists in prescribed exercises which may be performed in private—primarily in prayer and fasting and almsgiving. Fasting usually means a diet of bread and water, which may be made more severe by limitation to a specified allowance even of this, or may be made easier by requiring only abstinence from bread and wine. There is no public service of reconciliation; the person simply comes to the communion as any other when his penance has been fulfilled. And the whole matter is in the hands of the priest, rather than of the bishop, who was the minister of reconciliation under the former system.

The first approval of the new system by a council was by that held at Chalon sometime between 639 and 654:

“With regard to the penance of sinners, which is the medicine of the soul, we deem it to be useful for all men: and that the penance be assigned to the penitents by the priests when confession has been made.”

The Church in general was slow to give official approval to the new system, however. So far as the canons of the Fathers were concerned, it was committed to the old system of public penance, which came, indeed, to be known in this time as *canonical penance*, in contrast to the rapidly growing practice of private penance, with its multiplying penitential handbooks, whose rules were of uncertain authority. In the ninth century there was open conflict between the two systems. From the van-

tage-ground of his position at the court of Charles the Great, Alcuin did much to spread the new system; but his great pupil and associate, Theodulf, though not actively opposing his teacher, stood for the perpetuation of the system of public penance, based upon the Canons and the writings of the Fathers rather than upon the up-start penitential books. Of the reform councils called in 813, that at Arles seems to have known of nothing but public penance; that at Rheims ordered the bishops and priests to give good heed to the discrimination of cases, as between those who ought to perform public penance and those in whose cases private penance might be accepted; that at Chalon asked the assistance of the Emperor, to the end that public penance might still be required of those whose sin was publicly notorious, and for the rest admitted the worth of private penance, but asked that the books which were called by the name of penitentials be repudiated and altogether banished as full of errors and of uncertain authority; while the Council of Tours asked that the Assembly soon to meet at Aachen should select one of these same penitential books as an authoritative guide for the clergy. In view of this conflict it is not to be wondered at that the Assembly did nothing except to take the safe, conservative action that incestuous persons should be expelled from the Church until they did penance and that for public, notorious crimes public penance should be exacted. One of Charles's capitula which is probably of this date says: "We have left over the inquiry into the adjudication of penance, by what penitential, or in what way penitents should be judged." There is to be noted, however, the weakening of the Church's position which is implied in the action that was taken. Public penance was formerly required for mortal sin, whether public and notorious or not; the Church has now come to the point where it requires this only in case of the sinner whose sin has been found out and noised abroad.

Except for such notorious sin, the system of public penance was doomed. There was still hot debate, but it

was not over the question whether penance should be public or private, but over the value of the penitential books. The Council of Paris (829) condemned them all "on this account that they do not heal the wounds of sinners, but rather caress them and inflame them.... It seemed salutary to all of us in common that every one of the bishops should diligently make inquiry for these same faulty documents and should deliver them when found to the flames, so that in future unskilled priests should not by their means deceive men." The Council of Mainz (847) decreed that penances should be determined in the light of (1) the ancient Canons (2) the Holy Scriptures (3) ecclesiastical custom. The Council of Worms (868) left the penance in each case to the discretion of the priest in the light of the ancient canons, taking into view the circumstances of the offence and the contrition of the offender. This finally is the principle that became established in the practice of the Church, and with it the penitential books passed out of use. Pope Alexander II, in a letter to a bishop named Stephen, after laying down the general principle that the measure of penance determined in the canons is to be observed, goes on to leave the matter finally to the discretion of the priest:

"The grace of mercy, which is constrained by no law, and coerced by no duration of time, is not to be denied to those who do penance devoutly. Accordingly it appertains to the discretion of the pastor to rather regard the contrition of heart and the emotion of grief than the duration of time, and to accord the oil of compassion as becomes the merits of good works and the fruit of penance."

With the establishment of the practice of private penance there developed the practice of recurrent, habitual confession of sin to the priest. The two need not necessarily go together. Penance always presupposed confession, however; and the bar to recurrent confession under the old system was the necessary expulsion of the sinner from the Church, the public character of the pen-

ance, and the rule that persons be admitted to penance but once. When penance becomes private, there is no hindrance to as frequent confession as priest and penitent may agree upon. Here again we may see the influence of monasticism, where regular confession to abbot or mother superior was the rule. The *Regula Coenobialis* of Columban, who was the great Irish missionary monk who introduced the practice of private penance upon the continent, begins as follows:

"The diversity of faults needs to be cured by the remedy of a diversity of penance. Accordingly, brethren, it is so prescribed by the holy Fathers that we should make confession of all things, not only of capital crimes but even of the greater negligences; because confession and penitence liberate from death. Thus neither are even little sins to be neglected from confession, because, as it is written, He who neglects little things, falls by little and little; so that confession should be given before meal-time, before going to bed, or howsoever it may be easy to give it."

Theodore, when archbishop of Canterbury, established in England, together with the system of private penance, the custom of confession once a year, not only for monks and clergy, but also for all laymen, their wives and families. The practice grew everywhere. Private penance was regarded as the medicine of the soul, and the priest to whom confession was made as the physician. In the early part of the twelfth century Hugh of St. Victor is able to complain of those who confess their sins out of mere habit, without any real compunction or contrition of heart, and "without any drawing of the fear or of the love of God." An odd contrast is afforded by the counsel of Alain de Lille, about a half century later, who urges the Christian, even though he may be conscious of no sin to confess, to betake himself to the priest "that he may not seem to set aside a rule of ecclesiastical institution" and to ask from the priest "the imposition of some satisfaction, by which his sins, if there be any hidden ones, may be purged though none are manifest." Gratian,

the compiler of the great code of canon law, in the middle of the twelfth century, raised the question whether or not sin might be forgiven by contrition of heart alone and secret satisfaction without the open confession of the mouth and the penance assigned by the priest. In answer he quoted eighty-nine authorities, of whom some were on one side and some on the other, and he finally left the matter to the judgment of the reader, with the remark that either opinion has for its supporters wise and religious men. Seveny-five years later the Fourth Council of the Lateran settled the matter by the decree which has already been quoted, ordering every believer to confess to his priest at least once a year and to fulfill the penance imposed. Private penance and recurrent confession had won the day, and became the established policy. Monasticism had imposed its system of devotion upon the Church.

3. *The sacramental theory of Penance.* The materials were now ready for the development of the theory that Penance is a sacrament. This was the work of the scholastic theologians, before whose time the term "sacrament," like many others, had been used very loosely. The first clear definition of penance as a sacrament was by Peter Lombard, who undertook to do for theology what Gratian had done, just a few years before, for canon law. Despite the fact that Gratian had arrived at nothing more than suspense of judgment in view of the conflict of authorities concerning the necessity of confession and fulfilment of the priestly sentence of penance, Peter made it one of the list of seven sacraments which he devised. His doctrine on this point was accepted and elaborated by Thomas Aquinas, and became the faith of the Church by vote of the Council of Florence in 1439. The sacramental character of penance was reaffirmed, after the protest of the Reformers, at the Council of Trent, and is today part of the faith of the Roman Catholic Church.

Its belief is, in short, that the sacrament of penance is as necessary for the salvation of those who sin after

baptism, as baptism itself is for the salvation of those who have not been regenerated. It differs from baptism chiefly in that it passes judgment upon the sinner, and demands many tears and great labors on his part, whence it has justly been called a laborious kind of baptism—*baptismus laboriosus*. Its form, or power, lies in the words of the minister: "I absolve thee," etc. The acts of the penitent: contrition, confession, and satisfaction, constitute what the Council of Trent called its *quasi materia* (as it were matter). The thing which it signifies and accomplishes is the forgiveness of sins and the reconciliation of the sinner with God.

I need hardly say after the view which we have taken of the history of penance that this sacramental theory of penance was a late development. True, the Council of Trent affirmed that penance was instituted as a sacrament by the Lord Jesus; and that the Fathers have so ever understood it. But the plain facts of the history of the Church disprove this assertion. These facts have been carefully gathered up to the year 1215, and the materials from the sources brought together in the *History of Penance* published within the past year by the Reverend Oscar D. Watkins—a painstaking, thorough piece of work to which I owe contact with most of the material which I have presented in the discussion of the second period of the development of penitential theory and practice. The view of penance varied, as we have seen, from time to time and in the minds of different men: but it was not looked upon as a sacrament until the days of the scholastic theologians. Even the Roman Catholic writer of the article on Penance in Hasting's Encyclopedia of Religion and Ethics, E. L. van Becelaere, is content to maintain that the Council of Trent but affirmed what had been the doctrine and practice of the Church for three hundred years preceding the Protestant Reformation.

That period of three hundred years contained some astonishing developments with respect to penance—developments which had more to do with provoking the pro-

test of Luther than any other aspect of the Church's life. Let us pass them in brief review, beginning with that which is central: the development of the doctrine of priestly absolution, under the power of the keys.

(1). *Absolution.* Up until this time, the formula of reconciliation had consisted in intercessory prayers for the forgiveness of the penitent and in proclamations of God's mercy and grace. We may quote as typical the last of the prayers which constitute the formula of reconciliation and absolution in the Gelasian Sacramentary:

"Holy Lord, Almighty Father, Eternal God, look upon this thy servant, who has been overwhelmed by the hostile storms of the world, and now in tearful lamentation acknowledges his transgressions, in such sort that thou will mercifully accept his prayers and groans, and recall him from the darkness to the light, and accord to the confessing a remedy, to the penitent salvation, and to the wounded the succor of soundness. Nor let the enemy have power in his soul any more, but freely admitting his confession, do thou restore him purged to Thy Church, and replace him at Thine altar, so that admitted to the sacrament of reconciliation he may be found worthy to give thanks together with us to thy Holy Name. Through....."

The "sacrament of reconciliation" in this connection means the Eucharist. The Decretum of Bishop Burchard of Worms, written about 1020, which long remained authoritative, contains a form which is wholly deprecatory. After reciting Psalms 102, 50, 53 and 51, the priest addressed a long prayer to God for the pardon of the sins of the penitent, then dismissed him with the words: "May the Almighty God be thy helper and protector, and afford thee the forgiveness of thy sins, past, present and future. Amen." But about the year 1240, a new phrase appeared, strangely incongruous with the prayers with which it was associated—*Ego te absolvo*; and with that phrase was developed the theory of the absolute character of the power of the keys. The priest stands as judge in the place of Christ; and as Christ Him-

self would do, he forgives the sins of the penitent and opens to him the gates of heaven. The Council of Trent finally went so far as to say that though "certain prayers are, according to the custom of holy Church, laudably joined to these words of the minister, these prayers nevertheless by no means belong to the essence of the sacrament, neither are they necessary for its administration."<sup>4</sup>

(2). *Contrition* is the first of the three acts which the sacrament was held to require on the part of the penitent. Over against the Augsburg Confession's definition of repentance as consisting properly of two parts, contrition for sin and faith in the Gospel, the Council of Trent reaffirmed with some vehemence the threefold program of penitence which had developed in the Middle Ages. Canon IV of Session XIV is that Council's answer to the Twelfth Article:

"If any one denieth that, for the entire and perfect remission of sins, there are required three acts in the penitent, which are as it were the matter of the sacrament of Penance, to wit, contrition, confession and satisfaction, which are called the three parts of penance; or saith that there are two parts only of penance to wit, the terrors with which the conscience is smitten upon being convinced of sin, and the faith, conceived by the gospel, or absolution, whereby one believes that his sins are forgiven through Christ; let him be anathema."

The Protestant and Catholic programs of penitence thus seem to be at one only in the place afforded to contrition, which both view as sorrow of heart for sin that has been committed with the purpose of sinning no more. There is in reality a great difference, however, even at this point. Under the influence of the sacramental view of penance, the Catholic Church came to draw a distinction between perfect contrition and what it called imperfect contrition or attrition, and to make both depend finally upon priestly absolution. Perfect contrition arises from the love of God and views sin as an offence

<sup>4</sup> Canons and Decrees of the Council of Trent, Session 14, chap. 3.

to him; "while in itself sufficient to reconcile the soul with God, it cannot do so without the actual reception of the sacrament, or, in the case of impossibility, apart from the desire of the sacrament which it includes." Imperfect contrition, or attrition, springs from lower motives, such as a sense of disgrace, fear of consequences or dread of punishment, temporal or eternal; "while in itself insufficient to reconcile the soul with God, it becomes so in the sacrament by virtue of the absolution." This doctrine emasculates and deethicalizes contrition by making its value depend upon sacramental absolution. Perfect contrition is viewed as unavailing without absolution, and attrition made sufficient by it; and the priest becomes the indispensable means and administrator of forgiveness and salvation.

(3). *Confession* had always been presupposed as a natural part of penance; but with the development of the sacramental theory it takes on a new, more exacting and meticulous character. If the priest is to exert the power of the keys in equity he must know all the sins of the penitent and every circumstance that may in any degree modify his guilt. Or, to use another figure that was employed by the theologians of Trent, the priest must, as physician of the soul, know its full disease. It is therefore absolutely necessary to confess specifically and in detail at least all mortal sins—and these are now held to include the corresponding sins of thought and desire as well as sins of overt act. The wilful omission of a single mortal sin, whether of thought or deed, invalidates the entire confession. In order that the penitent may be helped to remember the whole of his guilt the priest questions him according to set forms of interrogation which experience has shown to be well fitted to probe the farthest recesses of the soul.

(4). *Satisfaction* is sometimes misunderstood by those unfamiliar with Catholic theology. The term does not refer to the restitution or repair of the wrong done which is enjoined upon the sinner as a precondition of absolution; though its insistence upon this principle was

a very important part of the service which the Church rendered to the moral life of the Middle Ages. It refers rather to the sinner's satisfaction of God's justice by working out the penalties assigned to him by the priest. It is in this technical sense that the word is employed in the last sentence of this Twelfth Article of the Augsburg Confession: "They also are rejected who do not teach that remission of sins is obtained through faith, and who command us to merit grace by satisfactions."

That we may see the full opposition of Catholic and Protestant at this point, let us set over against this sentence from the Augsburg Confession Canons XII and XV of the Council of Trent respecting Penance:

"CANON XII. If any one saith that God always remits the whole punishment together with the guilt, and that the satisfaction of penitents is no other than the faith whereby they apprehend that Christ has satisfied for them; let him be anathema.

CANON XV. If any one saith that the keys are given to the Church only to loose, not also to bind; and that, therefore, priests act contrary to the purpose of the keys, and contrary to the institution of Christ, when they impose punishments on those who confess; and that it is a fiction that, after the eternal punishment has by virtue of the keys been removed, there remains for the most part a temporal punishment to be discharged; let him be anathema."

These canons, we note, draw a distinction between guilt and punishment, *culpa* and *poena*. The sinner's guilt is remitted by the words of absolution, and with it the eternal punishment which belongs to sin; but there is left a temporal punishment, of a degree and character suited to his guilt, which must in equity be endured, in order that the eternal justice of God may be satisfied. This distinction dates from the theologians of the twelfth century, Richard of St. Victor being the one to fashion the form in which it became a permanent part of the Catholic doctrine.

This distinction between *culpa* and *poena* is the mis-

chievous root from which sprang the greater part of the errors and abuses which finally stirred Luther to protest. Under the practice of habitual, recurrent confession, with penalties for sins of thought as well as of act, searched out by interrogatories which too often constituted suggestions to sins of thought if not of deed, it was inevitable that the list of the individual's sins and correlative penalties should transcend the limits of his ability to do penance in this present life. So *purgatory*, the existence of which had always been more or less vaguely believed in by some, as a sort of intermediary state wherein venial sins are purged away, now won an established position in the Church's belief as the place wherein the individual may work out the accumulated *poena* of his earthly lifetime. And because *poena* is in general expressed in terms of so many days or months or years of this or that type of penance, penalties may be added, commuted, and redeemed according to certain standards of equivalence. Furthermore, acts of the sort that are assigned as penalties, if performed in the absence of sins calling for such *poena* or in excess of the *poena* assigned, have a positive value or *merit* which can be stored up to the individual's credit and balanced against subsequent sin. The Church possesses a great treasury of such merits, exhaustless and infinite, accumulated through the good deeds of Christ and the saints. This treasury is at the disposal of the Pope, who, in virtue of the principle of the communion of saints, grants *indulgences* to such of the faithful as he pleases, and upon what conditions he pleases—an indulgence being in effect a sort of stock-certificate testifying to the holder's ownership, by dispensation of the Pope, of such-and-such an amount of the merit which is laid up in the Church's treasury. When the theory of Penance had developed to this point, it was inevitable that there should be in time a Leo X, an Albert of Brandenburg, a John Tetzel—and then a *Martin Luther*.

I have dealt more briefly with this third period in the history of penance in which was developed the theory of

its sacramental character, because we have here traversed ground more familiar than in the former periods. I shall dwell yet more briefly upon Luther's reaction to the Catholic penitential system and upon the positive doctrine of the Augsburg Confession concerning repentance, not because these are unimportant—for they are in truth all-important—but because I dare to assume that you understand and sympathize with Luther's point of view.

In opposition to the Catholic system of penance, Luther asserted the doctrine of *justification by faith alone*. That doctrine means, on the Godward side, that God does not keep such a debit and credit account with His children as the Catholic view presupposes—insisting that each detail of sin shall carry its appropriate *poena*, from which there can be no release till it be balanced by equivalent merit. Such a conception of God is harsh, external, forensic; it makes of Him a taskmaster and judge; or, even less than a judge, a sort of magnified Shylock, demanding his uttermost due and powerful enough to take it. Such is not the God who became incarnate in Jesus Christ. The God who was in Christ, reconciling the world unto Himself, is a Father. His grace is free; His love constant; His strength sufficient to save from sin. On the human side, Luther's doctrine means that we need only to entrust ourselves wholly to God in filial faith, accepting the love and grace He so freely offers. Repentance is no sacramental transaction, requiring the intermediation of a priest and the satisfaction of God through works of penance. It involves but contrition and faith—sorrow for sin and turning to God in trust and obedience. No institution has the monopoly of God's grace; it is a free gift. We need no priestly keys to heaven, we are, now and always, save by our own fault, children in our Father's House.

The Church's duty is the proclamation of this Gospel and its embodiment in the fellowship of believers. The repentant sinner's place is within the Church. And the good deeds of men are the natural fruit and consequence of repentance through faith, rather than the price with

which they buy, or the merit wherewith they deserve, the salvation that comes from God.

We have come a long way together, in thus tracing the history of penance in the Catholic Church. There is no need of summary or exhortation at the end. We rest our faith where Luther did. It was no divinely ordained sacrament that he overthrew when he rejected the established penitential system; it was a comparatively recent institution which had grown, as things human do, out of previous customs and institutions. The development of the sacramental theory of penance was mistaken; it turned the very means of forgiveness into an instrument of bondage.

I cannot close without one remark concerning the psychological aspects of the subject. We have heard a good deal lately concerning the value of confession as a method of mental and moral healing. The psycho-analysts of our day have discovered that many mental and nervous disorders are attributable to emotional experiences which have for one reason or another been repressed, perhaps forgotten, yet, bottled up within one, cause strains, desires and aversions which work mischief upon body mind and soul. And they have had remarkable success in curing such disorders by the simple process of bringing to the light the original experience, getting the patient to talk freely about it, and so convincing him that he need no longer be influenced by it. The likeness of this process to the confession of sins is obvious; and the Catholic Church has been commended by some for the psychological soundness of its confessional practice.

But there is one great difference between the method of the Catholic confessional and that of the psycho-therapist which renders somewhat dubious, after all, the psychological standing of the former. *The Catholic priest, unlike the physician, never cures his patient, for he never renders the patient independent of himself.* This point is well put in the admirable chapter by Miss Lily Dougall on the sacraments as "The Language of the Soul," contained in the volume of essays edited by Canon

Streeter under the title of "The Spirit." "The sooner a patient becomes independent of the psycho-therapist the better. No medical psycho-therapist would ask for the confessions of the healthy or would count his work for the diseased successful if the patient needed to come to him frequently all his lifetime. Such dependence would indicate and perpetuate mental and moral weakness unless it became a mere form, in which case it would be worse than worthless. Unless psycho-therapy produce in morbid characters a new freedom in which they can develop a healthy initiative inspired from within, it must necessarily tend to weaken the moral fibre."<sup>5</sup>

Here is indicated the ultimate difference between the Catholic and the Protestant ways of dealing with the sinner. The Protestant aim is to render him capable ultimately of standing on his own feet before God and men, a child of God in his own right, fit to exercise the freedom God has given him and to assume the responsibilities He lays upon him. The Catholic program keeps him forever dependent upon the priest, to whom he must resort for the saving grace which God has vouchsafed only to the Church which has maintained unbroken the hierarchical succession. The Protestant aim is more difficult of attainment, be it granted; but it is of more worth.

*New Haven, Conn.*

5 B. H. Streeter. *The Spirit*, pp. 260, 261.

## ARTICLE II.

A CENTURY OF PROGRESS IN THE MARYLAND  
SYNOD.<sup>1</sup>

BY THE REV. ABDEL ROSS WENTZ, PH.D. D.D.

A century is a short time in the history of an institution or the life of an organization. The world itself, though millions of years old, is still young. The earth is even now in the process of creation. The human race has only begun to live. The Christian Church is yet in her infancy. Look at history in the perspective of all time, and the ages glide by like the shadows of fleeting clouds. The centuries speed over our heads like birds on wing. And the life-time of an individual is gone like a flash.

The blessed religion of the divine Christ has barely begun to be applied to the multitudinous needs of man. And the possibilities of the future are so vast as to stagger the imagination. Even with 2000 years of orderly Christian history in our minds we dare not venture to prophesy concerning the days that are to be. A hundred years of time may seem a stately span to an ephemeral human being. But viewed in the perspective of the ages it is such a small period for observation that it can do no more than roughly indicate a general direction with reference to the future.

And just that is our purpose this evening: to make a very general survey of the first century of the Maryland Synod's life so as to indicate if possible the spirit of the present and the general direction of the future.

The two hundred years that have elapsed since our Synod was organized have constituted a century of progress along many lines. I can easily imagine that the historians of some distant future generation, standing on the ruins of our present civilization and taking an inventory of the net assets of history, will rank the silent

<sup>1</sup> An address delivered before the Maryland Synod, Oct. 13  
1920. &

glories of the past century with the other three great births of time: the begining of the universe, the nativity of Christ, and the spiritual renaissance of the 16th century called the Lutheran Reformation. The first century of our Synod's life has achieved a whole host of victories unique in their quality and momentous in their significance. Whatever may be your discouragement concerning the present day situation and outlook, heed the warning of the Wise Man, and "Say not thou, The former days were better than these." In a certain sense, it is true, all centuries and all ages in the world's history are times of progress. But the progress and achievement of the revolving ages is rarely so evident or so rapid as it has been during the century that closes with the year 1920.

For one thing, during the past century man has mastered more of the forces of nature than during all the previous history of mankind. This century therefore marks an epoch in the industrial and economic spheres. The hundred years just passed have witnessed inventions and discoveries which abridge distance and annihilate time, which save labor, aid agriculture, and extend commerce, which transmit speech and illuminate matter, which turn the darkness of night into the brilliancy of the day, which alleviate pain and destroy disease, which prolong life and lighten even the infirmities of age.

When our fathers gathered to organize our Synod a hundred years ago they came in tedious stage-coaches or canal-boats or on horse-back, and their journeys in some cases covered several days. Today we sit in our commodious railway coaches or our comfortable automobiles and in a few pleasant hours we make the journey from the remotest parts of our territory. While we are here we can at any time in a few minutes be in direct communication with our homes by telegraph or telephone, and our touch with world events is maintained by morning and evening editions of the newspapers. Instead of tediously copying our reports and proceedings with a pen we have the swift and easy type-writer. Instead of printing our minutes on cumbrous hand-presses

we have the marvelous linotype and steam or electric presses. Instead of flaring oil lamps we have gas and electricity, and such startling power over light that we can render opaque substance transparent and can look clean through a man discerning everything that is in him except the thoughts and intents of his heart.

Even more transcendent have been the changes in the intellectual sphere. This first century of our Synod's life has extended almost to infinity our conception of the universe. Geology has completely reconstructed our ideas of time. Astronomy has given us a new conception of space. And evolution, as a method of divine operation, has brought us an entrancing view of harmonious and orderly development, teaching us that "the world was made in order, and the atoms march in tune". How different from the intellectual horizon of a hundred years ago! The noble men whom we delight to honor this week as the founders of our Synod were men of great faith and dauntless courage. Some of them were men of high mental powers. But intellectually they were all children of their age and as such had not emerged from the narrow horizon of static thought into the exhilarating day of universal law. None of them had attained a vision of unbounded possibilities of development, or witnessed the dawn of limitless hope for the future both of the individual and of society.

The political world also has been fairly revolutionized during the past hundred years. In 1820 Europe was in the throes of reconstruction after the Napoleonic Wars, and America was getting ready to enunciate the Monroe Doctrine and to emancipate herself in fact as well as in name from European bonds, political and cultural. 1920 finds the world again in the process of reconstruction, but on what a different plane! Instead of declaring national isolation and independence we are taking measures for national brotherhood and interdependence. Meanwhile some of our fundamental political ideals have been changed. Physical force is no longer the primary means of control, and fear is no longer the primary motive of conduct. The individual has come into his politi-

cal rights since 1820. Slavery as an institution is gone. The individual man today is the owner of his own body. Women have been taken from the field of property and have been advanced into the field of persons. The personal rights of childhood have come into recognition, the right to be well born and the right really to grow up. In 1820 men were absorbed in the problem of gaining their rights. Today men are more concerned about giving justice and doing duty. In short, the century through which our Synod has lived has brought changes in our political ideals and institutions that amount to political revolution.

In the sphere of religion also a similar degree of progress may be noted during the past hundred years. The moral atmosphere a century ago was in the main enervating and ignoble. It was marked by intense profanity, impurity, intemperance, irreverence, selfishness, skepticism and callousness to suffering. While these qualities have not yet passed off the moral register, at least they are no longer considered respectable.

The spirit of the churches and the tone of theology also have made decided progress since 1820. When our Synod was organized the Christian Churches of America were in a state of great spiritual torpor, and our Synod was organized partly with a view to combatting that condition. It was a day of great laxity in faith and confession and of great inconsistency in practice. Skillful efforts had been made to Americanize the deadening rationalism of Germany. In that sense synodical constitutions had been changed and new catechisms devised. In large sections of American Christianity the ministry had become in great measure secularized. Where rationalism had not fastened itself on the ministers and rendered them indifferent to the deepest spiritual needs of their people, they were orthodox and evangelical not always from personal conviction but all too often from intellectual indolence and motives of expediency. Their education was often sadly inadequate and their parishes were far too large to admit of much close personal dealing.

with individual souls. Church discipline had almost vanished and the hearing of the Word and the receiving of the Sacraments had at many places degenerated into purely mechanical services.

But the life-time of our Synod has witnessed a wholesome revival of warm Christian piety. It has beheld the emancipation of Christian thought from the bonds of rationalism and skepticism. It has turned the main current of theological utterance into evangelical channels. It has shown the futility of destructive criticism of the Bible. After sharp internal pains it has brought us a rebirth of the historical perspective and a revival of the denominational consciousness, but this time combined with the spirit of toleration and cooperation. It has witnessed the social awakening of the Christian Church. And above all, it has opened the eyes of the Church to see the intensive qualities of the religion of the cross, to perceive the almost infinite possibilities of applying that religion to the varied and multitudinous needs of man. We understand today as never before the vitality and flexibility of the religion of the divine Christ, its intensiveness and its expansiveness. This vista of possibilities in itself constitutes both a challenge and an inspiration, and it removes us by an entire stage from the days of 1820. For the fathers of that early generation, with all their faithfulness as preachers and all their devotion as pastors had no conception of the missionary and the social implications of the Gospel. That was reserved for a later generation.

A few figures will readily indicate the progress of the Church in the nation during the past century. In 1820 the western frontier of our country was the Ohio Valley, there were practically no settlements west of the Mississippi, and the center of population of our country was very near Winchester, Virginia. Today the western frontier has been pushed into the Pacific Ocean, all parts of the vast domain have been settled, and the center of population has moved twice as far from the Atlantic Seaboard as Winchester, and is placed in Illinois 500

miles westward. In 1820 the population of our country numbered about 8 millions; today 105 millions, an increase of 1200 per cent. during the century. That is a marvelous record of progress. But our Church has more than kept pace with the growth of the nation. In 1820 the Lutherans in this country numbered about 35,000; today more than two and a half millions, an increase of more than 7000 per cent during the century. While the nation was growing 1200 per cent. the Church was growing 7000 per cent! In 1820 Lutherans numbered less than one-half of one per cent. of the population of our country; today we number more than two and one-half per cent. of the population and constitute the third largest denomination in the land, having added a million members during the past 20 years and having a rate of increase at present of a million every ten years.

Yes, it has been a century of progress. And in this progress our Synod has abundantly participated, contributing to it in her measure and benefitting by it according to her needs.

The very organization of our Synod in 1820 was a progressive act and a forward step. It was a movement towards greater efficiency and more inclusive fraternity. At the same time it was one of the symptoms of reaction against the spiritual debilitation of the times as it had been felt in the Lutheran Church.

The generation preceding the date of our organization was a period of deterioration in our Church as a whole. The denominational consciousness of Lutherans had sadly weakened. In the revised constitution of the Pennsylvania Ministerium, the oldest and by far the largest Synod in the country, all confessional tests were eliminated. There was no reference whatever to any of the symbols. The promises of the catechists (the licentiates of that day) included no mention whatever of the Augsburg Confession. Among the rank and file of the congregations and their pastors there were many inconsistencies with sound Lutheran practices. Repeatedly pastors had to be admonished to return to Lutheran ways.

Even Paul Henkel had to be warned to beware of camp meetings on his missionary journeys. Dr. Helmuth, our pastor in Philadelphia, who instructed many of our younger pastors, was averse to explicit theological definition. Dr. Quitman, the president of the New York Ministerium, was a thorough-going rationalist and the catechism he devised for the Lutherans of New York was purely rationalistic. Corresponding to this was Dr. Velthusen's catechism published for our congregations in North Carolina. In New York under Dr. Kunze's leadership the tendency was towards unionism with the Episcopalians. In North Carolina the Lutheran Synod fraternized closely with the Episcopal Church and both Episcopalians and Moravians officiated regularly for Lutheran congregations. In rural Pennsylvania the churches as a rule were union churches (Lutheran and Reformed) and the congregations were union congregations. At some places in Maryland this was also the case. Active measures were afoot in 1818 to establish a joint theological seminary. All these were manifestations not of the spirit of tolerance but of the spirit of indifference.

Now the organization of the Maryland Synod, and, a few days later, of the General Synod, were symptoms of reaction against the religious indifference and the theological superficiality of the times. The organization of these new bodies operated as a protest against the many schemes for union and served to check in a measure the spirit of rationalism among Lutheran ranks. It is generally conceded by the historians of our Church that the General Synod saved the Church, as it became anglicized in this country, from the calamity of a bloodless faith, a colorless doctrine, and a spineless confession. The General Synod saved the Church and in my history of the century of life of this body I have tried to show that the Maryland Synod saved the General Synod. The organization of our Synod, therefore, was the beginning of a century of progress in the history of our Church in this country. The Maryland Synod stood for a clear and unambiguous confession of a positive faith, and by hold-

ing the General Synod to that position she gained a decisive victory for evangelical faith and for Lutheran conservation.

If we inquire for the factors that determined this positive character of our Synod at her birth, we find them partly in the tercentenary celebration of the Reformation in 1817, recalling, as it did, the distinctive principles and confessions of the Evangelical Lutheran Church. We find them also in the comparative freedom of those Maryland and Virginia pastors from the rationalistic influences emanating from Germany and imported to America principally through the ports of Philadelphia and New York. But we find them most largely, I think, in the positive and conservative attitude of the most influential personalities in the Synod at the time of her organization and during her earliest life. Let us write their names indelibly on the tablets of our memory, for they gave the progressive note to this century of progress in our Synod: David Frederick Schaeffer, Daniel Kurtz, Benjamin Kurtz, Abraham Reck, Charles Philip Krauth, and Samuel Simon Schmucker.

Yes, the organization of our Synod was in its nature an act of progress and a positive movement of aggression on behalf of the Kingdom of God in America. Sometimes the organization of a new district synod is merely a move in the direction of division, disruption, and schism. But the organization of the Maryland Synod was a progressive move in the interest of unification and conservation. The Synod of Ohio was organized in 1818 against the protest of the Pennsylvania Ministerium to which the pastors of the new Synod had for the most part belonged. The organization of that Synod was therefore in a sense disruptive. And when in 1820 the Lutheran pastors of this Valley and north of the Potomac asked the Pennsylvania Ministerium for permission to organize a new synod on their territory the matter was postponed by the Ministerium until the project of organizing a General Synod should have been discussed. The next day, as soon as it was decided to organize a

General Synod, the petition of the pastors of Maryland and Virginia was granted. Later on, the Pennsylvania Ministerium withdrew from the General Synod, and then in 1825, when the pastors west of the Susquehanna wanted to organize a new synod, the Ministerium refused her consent and so the organization of the West Pennsylvania Synod was also disruptive in its nature. The harmonious organization of the Maryland Synod, therefore, is to be understood in the light of the organization of the General Synod, as the beginning of the general movement in the Church towards better organization greater efficiency, and more inclusive fraternity.

And all down through the century which it is our privilege to chronicle this year, these same qualities have persisted in our synodical organization, namely, the qualities of harmony, conservation, and progress. It is these qualities that characterize the spirit of the present and point the probable direction of the future.

This is not the time to recount again the story of our Synod's life, her origin and growth, her expansion and development, her changes and variations, her vicissitudes and victories, her successes and failures, her enterprises and aspirations, her vagaries and excrescences. There is only time now to sketch the character of her essential genius during the century and to foreshadow her destiny in the coming age.

Now the qualities that have characterized our Synod in her incipiency and throughout her past history are the qualities that point the probable direction of the future. These are the qualities of loyalty, conservatism, and progress. Let us analyze for a moment these outstanding characteristics of our organization. It will help us to understand our relation to her as individuals and it may point the finger of duty for the years that lie before.

The Maryland Synod has always cultivated and maintained a healthful, chastened spirit of loyalty,—loyalty to Christ, loyalty to the Bible, and loyalty to the Lutheran Church. And this has proved a great practical asset to her ministers and her congregations.

This spirit of loyalty on the part of our pastors and people may be traced to the zeal with which our pastors have informed themselves and have spread information about the causes to which they were devoted. Devotion to a righteous cause is always deepened by information about that cause. Zeal must be tempered with knowledge if it is to be healthful. The person whose allegiance to Christ and the Church is not rooted and grounded in thorough-going knowledge of Christ and the Church, in penetrative understanding of the spirit of Christ as it has manifested itself in the history of the Church,—such a person might be a legalist in his devotion, he could scarcely be called a loyalist. He might do what he is told, breaking no rules, keeping faith with the word that is written and can be read. But there is a devotion that goes much farther than that, a devotion that grows out of vital touch with the very spirit and purpose of Christ as it has unfolded itself in the life of the Church through the centuries. This is the kind of devotion that far transcends the mere statute and tradition of Christian living and calls forth service up to the very limit of ability. This is the spirit of genuine loyalty. It is begotten by disseminating information and by cultivating the historical sense.

Just this has been the policy of the leading spirits of our Synod throughout her life, to guard the truth, to spread the light, and to indoctrinate the principles of our Church. That is why our Synod has made such extraordinary contributions to the ranks of great educators in our Church in this country.

The principles of the Lutheran Reformation, both formal and material, received frequent emphasis in the conventions and among the congregations of our Synod. Dr. Morris, whose career as a member of the Synod covers a period of 69 years and extends from the first generation to the present generation, was a thorough-going student of Luther and the Reformation, and he lost no opportunity to bring the subject to the attention of the Synod. Already in 1832, when the denominational con-

sciousness of our Church was still at low ebb and when unionism was still rampant, a synodical committee of which Dr. Morris was chairman presented a resolution pledging the members of the Synod to the observance of the Reformation festival on October 31st of each year or on the Sunday nearest the date. This action was renewed from time to time and it led to an intensive celebration of the Reformation.

For a number of years it was a rule of the Synod to hear a Reformation sermon at one of the sessions of her annual convention. This began in 1837 and Dr. C. F. Schaeffer was the first man to fill the appointment. Later it became the practice for the Synod to hear at her conventions an address on some article of the Augsburg Confession. Doubtless these regular observances of the Reformation and this constant study of the Confession, both in the congregations and in the synodical conventions, had much to do with the growing sense of appreciation for our Lutheran heritage and the steady spirit of loyalty that always characterized the body.

Moreover, beyond her own bounds our synod did much to stimulate loyalty to positive Lutheran convictions. One instance of this is to be found in the general celebration of the centenary of Lutheranism in this country. The celebration took place in 1842, one hundred years after Muhlenberg's arrival in America. It was an important factor in helping the Lutheran Church in America to return to the confessional position of Muhlenberg and his associates. The observance of the centenary was suggested to the General Synod by the Maryland Synod. The suggestion was cordially received by the Church and the result was a wide-spread effort for the support of the benevolent operations and institutions of the Church and a concerted study of the life and labors of Muhlenberg.

Again in 1867, the seventh semi-centennial anniversary of the Reformation was ordered to be observed among the congregations of the Synod by Reformation sermons, special services, jubilee meetings, and special efforts for benevolences.

But of special importance was the celebration in 1883 of the 400th anniversary of Luther's birth. This celebration also was observed by the General Synod on the initiative of the Maryland Synod, and the plans adopted by the General Synod were the plans prepared by the Maryland Synod. This celebration gave permanent stimulus to the spirit of loyalty among Lutherans in this country, and did more than any other event in the century to deepen the General Synod's appreciation for the common doctrine and faith of Lutherans. It paved the way for the memorable events of 1917 and 1918.

The hearty cooperation of the Maryland Synod in the Quadracentennial of the Reformation in 1917 is still fresh in our memories and of its fruits we are daily partaking.

Yes, loyalty has been one of the watchwords of our Synod's life, and, we believe, ever will be. Loyal to the General Synod in 1823, when she saved that body from dissolution, loyal to the Union during the Civil War, still loyal to the General Synod during the period of the rupture at York and Fort Wayne, always loyal to the Lutheran Confessions and to the Word of God as the only infallible rule of faith and practice, she will be found loyal, we have reason to believe, during the century that lies before,—loyal to genuine Lutheran positions and loyal to the United Lutheran Church, relatively less conspicuous than she was in the General Synod but not one whit less loyal. And the new century that we began today will be a century of progress in even a larger sense than the century that closed yesterday.

Now the second quality that has characterized the first century of our synodical life and that points the direction of the next century is the quality of conservatism.

And here it must be emphasized that there is a true and a false spirit of conservatism. There is a spirit of conservatism that means stagnation and isolation. This is the spirit that produced the Romish and the Greek types of the Church. Then there is a spirit of conservatism which does not exclude progress but which opposes

itself to revolution and radicalism, and which seeks simply to secure the present by being true to the results of the past. This is the true spirit of conservatism and it is characterized by a due reverence for history, by moderation of manner, patience of spirit, and sobriety of tone. It does not venerate the old merely for its antiquity, nor does it reject the new merely for its novelty, but it proves all things and holds fast that which is good.

Our Synod has had abundant opportunity to prove all sorts of things but she has held fast that which is good. She has not come down through the century without being put to the test as to her faith, as to her doctrine, as to her practice. But she has never diluted her faith; she has never wavered in her position; she has never corrupted her practices. That is because she has conserved her spiritual heritage and has used it to equip herself for new conquests.

Repeatedly during the century liberal and un-Lutheran measures were proposed on the floor of our Synod, but they were always firmly rejected. Towards the middle of the 19th century when the denominational consciousness of our Church grew strong, several unsuccessful efforts were made in the Maryland Synod to stem the tide of denominational consciousness and to commit the Synod to a modified Lutheranism. In 1843, Dr. Harkey proposed that the Synod publish a monthly periodical to be styled "the Revivalist" and to be devoted to the history and defense of genuine revivals, and the best means of promoting and conducting revivals. But on motion of Professor Baugher the proposition was declared "inexpedient."

At the same time Dr. Benjamin Kurtz, editor of the *Observer*, proposed that a committee be appointed to draft a minute expressive of the views of the Synod in regard to the so-called "New Measures." Of this committee Dr. Kurtz was chairman. His report was debated for two days and then referred back to the committee. The committee afterwards asked to be excused from further consideration of the subject. This was granted,

the committee was discharged, and the Synod as a body was never committed to the "New Measures."

The next year a committee was appointed to prepare a summary of the doctrines and practice of the Synod. The character of the committee was such that their report set forth fourteen points, fourteen doctrinal articles, representing a modified Lutheranism, not only avoiding or contradicting the distinctive features of the Lutheran Confession but having a decided savor of Arminianism and Pelagianism. But the Synod herself did not adopt this summary. After animated discussion the report of the committee was laid on the table and indefinitely postponed. The Synod maintained her spirit of conservation and steadfastly refused to adopt a doctrinal statement that avoided the distinctive features of Lutheranism.

Ten years later, the "Definite Platform" was brought to the attention of the Synod. This was an attempted revision of the Augsburg Confession, correcting the alleged errors of that symbol. But the Synod definitely rejected the Definite Platform.

In questions of polity and liturgy also our Synod has had repeated opportunity to "prove all things", and she has conserved the spiritual heritage of the Church. Yes, she has passed through the fires of testing. Her spirit of conservation is not due to a policy of convenience. Her orthodoxy is not the soft orthodoxy of the hot-house, not the flaccid wisdom of the arm-chair, not the dictates of intellectual laziness. It carries the notes of strenuous conviction arrived at through conflict and maintained at personal cost. It indicates the robust active spirit of conservatism that moves forward along the lines of the historical perspective and equips our hearts and hands for new conquests. Just as for each one of us individually our memories make the experiences of our lives cumulative and fill us with the desire to conserve the good things of yesterday so that we do not need to begin life over again with each succeeding day, so a healthful spirit of conservatism makes us the heirs of a venerable past so that we do not need to drag out our lives on the

stationary frontiers of Christian grace as though the saints had never lived. This is the spirit of our Synod as manifested through the first century of her life, and we believe that the century we began today will in this respect also be a century of progress just as truly as the one that closed yesterday.

Finally, the spirit of our Synod is the spirit of progressiveness. This is the necessary balance to the spirit of conservatism. Without the spirit of Christian progressiveness the spirit of conservatism would mean paralysis and stagnation. It would mean reaction rather than advance. The prospect to the future is always more important than the retrospect to the past. Hope is a stronger enchantress of the heart than memory is. And hope turns her face towards the wide expanse of the days that lie before. Only so can there be progress.

To realize that the spirit of progress has characterized the past century of our Synod's life we need only to glance at the figures that lie before us (program). Not only has she expanded in territory but she has intensified her methods. Not only has she multiplied her numbers but she has deepened their lives. Not only in benevolences and congregational activities but also in doctrinal and liturgical matters she has moved forward. She has indeed maintained the historical perspective in the healthful spirit of conservatism, but she has at the same time moved forward within that perspective in an exhilarating spirit of progress.

Born in a progressive age and fostered by progressive personalities, her spirit through the century has been the spirit of progressiveness. Like the century of progress through which her life has been lived, she has breathed the spirit of achievement, expansiveness, advance, always ready to see new implications in the old Gospel of our Lord.

God's work is progressive, not only in the development of humanity in general, but also in the origin and growth of His special Kingdom. Revelation has been gradual and progressive, because it has been constantly adapted

to the capacity of man. From the beginning God has been working an ever widening work, and through the ages there runs a single increasing purpose. That purpose began with the foundation of the world, it came into human view in the centuries of Israel's history, it centered in the life and death of Christ, it entered upon a new stage at Pentecost, and until this day and this very moment it has been constantly increasing and unfolding.

The forward movement of the Church of Christ has never ceased, despite its obstructions and retrogressions. Do not be misled by the events of the last few years. The trough of the wave does not prove that there is no current. The Church of Christ still moves on to cover the earth, to pervade, transform and sanctify humanity. As the individual Christian is moving forward in an unceasing process of sanctification, in a progressive understanding and application of the Gospel to his own heart, so the Church of Christ moves ever onward and upward to the supreme climax of a world-wide Gospel and a world-wide sway of Christ the King. And this past century of our Synod's life has been simply one unit in the expanding organism of the Church and in the increasing purpose of God. Is it too much to expect that this same spirit of progress will characterize our body in the century that lies before us? It seems safe to predict that the Maryland Synod henceforth as hitherto will be characterized by a Spirit of progressive conservatism, *i. e.* a wholesome spirit of aggression, and an ever increasing vigor of life, a life that avoids what is partisan and feverish on the one hand and on the other hand avoids fossilization and degeneration by sloughing off mere dead traditions and antiquated methods and making a vigorous enlightened application of our own ecclesiastical heritage to the special tasks of today.

The world is young. The Church is young. Our Synod, we trust, is still in the spring-tide of her youth. Her face is to the future. And it is for us the living to recapture the spirit of the fathers,—the spirit of loyalty, of conservatism, and of progress. We shall not be sat-

isfied to decorate their sepulchres with fair inscriptions and flowers of rhetoric. There must be a resurrection of their spirit. Our centennial celebration shall not cease with the placing of memorial garlands on the tomb of the honored past. There must be a resurrection of its spirit,—the spirit of devotion to the Kingdom of God and the faith once delivered to the saints. And it is for us the living to rededicate ourselves in a like spirit of devotion to noble and worthy causes, that from the memory of the great ones who have preceded us we gather inspiration to a like readiness for service in the Kingdom of our blessed Lord.

*Gettysburg, Pa.*

## ARTICLE III.

## THE TREND TOWARD SPIRITISM.

REV. WM. H. FELDMAN, D.D.

Long ago, a wise man said, "There is nothing new under the sun." What was true then is true and apropos of many widely heralded "isms" of today; among others, that of spiritism. This latter-day fad is but the tradition of the ages, slightly revamped. It has a past in every race and land.

Our subject falls into two parts, the past and the present. The former is not a trend but a fact. Spiritism is as old as the race itself; and, it would seem, as natural as breathing. Evidences abound on every hand. We find it among all the lower races as the pages of "history, archeology, anthropology, language and religion" certify. "The common conclusion, says Salmond, is that some sort of existence after death is found to be a catholic belief of humanity." This fact holds whether we are dealing with the Bechuanas, Peruvians, Tongans, Polynesians, Greenlanders or Australians. Each, however, shaping and coloring it according to conditions climatic, geographical and physical. Furthermore, it was moulded and modified by their conceptions of God and the standards of morality involved; and touched questions of law, justice retribution, with attendant rewards and punishments. This is the story of all the lower races when once their history is definitely known.

However, we must not conclude that spiritism is partial to the lower races only; it is found among the ancients, which achieved an abiding fame. Indian thought is crowded with this conception. From hoariest times the Hindu was a firm believer in after-existence. This primitive faith was a system of animism, which gradually developed into polytheism, by the time it reached the age to which the Vedic hymns belong. This

is highly significant. When we recall the acuteness of the Hindu mind and also remember that the home of the philosophic Aryan is cradled here, it seems reasonable to say that spiritism is an integral part of humanity's thought-life. What those hymns say, how the Rig Veda speaks, with its speculative and pantheistic ideas, we will not concern ourselves at this time. Nor are we permitted to look into Brahmanas, Upanishads, Laws of Manu, Transmigration with its many changes, caste system, suttee, etc.—intensely interesting though they be. Nor will we tarry long at Buddha's shrine—that religion without a god—"a lofty code of virtue apart from the hope and fear of the judgments of a moral governor"—though it is one of the most remarkable systems of thought ever recorded. It taught "the taste of deliverance"—delivery from "the misery of transmigration" as Brahmanism did; like the Upanishads it placed knowledge where the Brahmans placed sacrifice. It retained Brahmanism's ascending scales of heaven and descending scales of hell, all ending in Nirvana, which is neither annihilation of soul nor external blessedness, but simply the "going out of desire."

Whatever its early conceptions were, it ended in an interminable succession of existences—the effect of one being the cause for another. We won't stop to consider its twenty-four heavens on Maha Meru, nor linger at Mettayya—one of the countless Buddhas. The clash of Buddhism with Brahmanism resulted in the latter's victory with a modification of avatars; not dropping, however, its ancient doctrine of the absorption of the human in the divine. "This, then, is the conclusion of Indian thought. Death is not man's end." In this the Hindu is not alone.

Let us go from the banks of the Ganges to the banks of the Nile—the land of the "scarabaeus or sacred beetle"—ancient Egypt.. This land is lost in the dim reaches of antiquity. The land of the Sphynx, the "colossi of Thebes, temples of Edfou, the great pyramids, Rame-seum and the mighty Karnak," the land of "mechanical

science and letters," the precepts of Ptahhotep and the "Book of the Dead." They were "lovers of flowers more than of letters." With them worship, death, hope, and fear of the future made up a large part of life. To all this their tombs, temples, and palaces bear ample testimony. This people enjoys the signal honor of being the first to teach immortality. Let us mark some of its teachings.

Probably our chief concern rests with the "Book of the Dead," with its prayers and forms for the guidance and protection of the deceased in the after world. "This with others, but chiefly this, was venerable in the eyes of the Egyptian from the time of the Hesep-ti-fifth king of the first dynasty, and even earlier." To know its contents meant happy entrance to the fields of "Aaru." The Book of the Dead is marked by the following characteristics: "The Egyptian idea of the future was emphatically one associated with it the conception of life." The term most applied to the departed was "anciu"—the living. Propitiary oblations fill a large place in religious services. The phrase applied to the righteous dead is equivalent to, "Yesterday which sees endless years." The term "maa xeru" means "justified or triumphant." His coffin is called "chest of the living." Egyptian thought of the future life was so substantial as to be material; and therefore had a ceremonial for the dead to restore his bodily organs for future use. Other nations thought of immortality abstractly; the Egyptian was always concrete in his notions. Self continued in a material form, the soul had its own appropriate body. The very shadow of the man was regarded as something substantial. Its involved anthropology cannot be considered here, nor yet the difficult part "menti"—the realm of the dead—played in it, with its presiding deity; likewise the funerary statuettes known as Ushebte—answerers—which were to answer for them and take their place when called to work in the "Blessed Fields." These are interesting but not essential to the main argument. We note, however, "future judgment was a cardinal point in the

Egyptian conception of a future life." This made it a distinctly moral conception. There was retribution likewise. In the Hall of the Double Truth the goddess, MAAT, put her image in one scale and a man's heart in the other, and comparisons were made: purity, piety, charity, truth and righteousness were the standards, and the forty-two great forms of sin were adjudged. "Theoretically, the Egyptian belief in immortality became a highly ethical belief." The moral power thereof was, to a large extent, neutralized by the fatal part played by magic. "It robbed the doctrine of immortality of its moral energy" until it became an object of contempt as the apology of Aristides shows, when making his defence before a Roman emperor, he could say, "They erred more than all men." But this does not vitiate the belief in the doctrine of immortality.

Let us consider next the Assyrians and Babylonians, sometimes called the "Chinese and Romans of the ancient East."

In Assyria and Babylonia the thoughts of future existence centre around "Merodach, the glorious one among the gods." "A deep religious sentiment pervaded the people. These ancient Acadian hymns which Lenormant styles the 'Chaldean Rig Veda' are heavy with the thought of sin, and this gives them their greatest value." "The Lay of Istar's descent to Hades gives insight into old Chaldean views of the other world." This is taken from a larger composition on the same subject. The epic Isdubar is like in it "sentiment and thought." "Their thoughts of the beyond were sombre and vague." Man was conceived of as having a double or semi-material shade called the "ekimmu." Death was called the "breaker," "divider," "judge," "enemy." A companion called the "burner" went with it. The dead were called the "invisible," "feeble." Food was buried with the dead, and with the man went his spear, with the woman her comb and cosmetics. "An unburied 'ekimmu' was a thing of terror." Their conception of the place was a ghost world called the "pit," "land beyond," "lower

earth," "house of darkness," etc., etc. "This far land was conceived of as in the remote West; corresponding very much with the Homeric ideas of the Odyssey. The Babylonian doctrine of the future was crude and cheerless; spells and incantations debased it exceedingly; worship throttled it with a stupendous ritual. There was no distinct doctrine of rewards." But here again we find a sure belief in the future life.

Ancient Iran is worthy of notice next. Its teachings have been declared by some the "very highest and purest of all doctrine of retribution," and "profound conception of good and guilt." It is found chiefly in the Avesta and Bundelesh, a complement thereto. Here we have Mazdaism with its two contending powers, Ormuzd and Ahriman. It is not religion of grace and forgiveness of sins. "For man's guilt there seems to be no remission."

They had rigid and peculiar notions about the disposal of the dead. Their sacred books held fire, earth and water to be too holy to come in contact with the dead, and therefore subjected them to exposure stark naked. It was thus he went over the bridge Chinvat—the bridge of the Gatherer, or accountant; where hell and paradise contend. Three destinies lie before man. If good prevails, Garodemana, paradise the place of song; if evil, he sinks to Duzakh; if the balance is equalled, then he enters an intermediate state "till the decision of the last day." Its doctrine of the "Fravashi" bears resemblance to the Egyptian "ka", the Indian "Pitri." However, it was not confined to man, but was also connected with inanimate objects and even immortals and the stars; but in man's case indicated his immortality. His "farvashi" was before birth and continued after death. "It was the soul of the dead or his surviving double; it was also his genius or protecting spirit." Of the drink "haoma" which corresponds with the Hindu "soma" and brings life, as well as of Soshyant or Sosioch—a saviour—we will say nothing at this time, save to note that at the advent of Sosioch the dead would be raised to life. It had its purgatorial fires through which just and unjust must

go; "it was gentle for the righteous and terrible for the wicked, but restoring all." This was followed by combat between good and evil spirits; the good prevailing, earth being renovated and purgatory cleansed. Sacerdotalism coupled with ceremonialism, smothered all these high concepts; making them burdensome, complicated and ineffectual, and misconceived; leaving, nevertheless, a sense of after-existence not to be disputed.

No review would be complete without noting what ancient Greece, which has made the modern world its debtor, has to say on this subject. It is to be noted that here the polytheistic level is transcended by Zeus; that its theology is molded by its poets and philosophers, not theologians; that it has given the world the finest specimens of thought on immortality. But "the Greek idea of the future was non-ethical." It is strange that "While of all ancient peoples, the Greeks, it is said, had the profoundest faith in the reign of moral law, no ancient people seemed so little conscious of any religious connection between the present and the future life." Their sense of retribution was the strongest of all, but was confined to this life. The chief ideas fall into two periods, the Homeric and Platonic. Homer's ideas of life, death and the soul, etc. are cheerless and fragmentary. Though death is a horror,—so that Zeus weeps for Sarpedon, and can't avert it,—yet it is not the end of man; Extinction was not congenial to the Greek mind. The psuche survives elsewhere in Homer. But the psuche must not, however, be associated with our modern conception of the soul. It was material rather than immaterial; apprehensible though shadowy. This "attenuated edition" of man went to the "house of Hades," beyond Erebus, with its deities, and Aides, its King, the implacable. There, all is "unreal, unsubstantial, indigent; in their vacant way, they can mourn, and wish, and hate." Yet they are capable of a momentary return to quick, conscious, rational life. "They taste blood, and the tides of intelligence, recollection, perception, feeling

volition, etc., come back." Their condition is altogether valueless, fantastic, inglorious.

Of this, nothing was much changed by the early philosophical school save, as expressed by Anaxagoras, concerning the soul. The Eleusinian Mysteries were of "some moment." Cicero praises them unstintedly. He says, "We have received from them not only good reason why we should live with joy, but why we should die with a better hope." Plato, in his *Phaedo*, utters sentiments of retribution which rank high. At Delphi, Polygnotus painted punishment endured in Hades by the uninitiated. Sophocles and Pindar speak also of this initiation as if immortality depended on it. How far the general classes were affected is not known. From these the Orphic Mysteries—which were pantheistic in conception,—differed radically. With them the soul was part of the divine (*particula aurae divinae*) "the body a prison of punishment," hence the dogma of transmigration. Of this, says Salmond the Elusinian in brightening it, and Orphic in moralizing it, marked an important stage in the history of belief "while Aeschyles and Sophocles are noted touching the point of immortality, Euripides seems to be sceptical." Pindar, however, gives us the deepest religiousness. Pindar's successor in the lineal descent of thought was Plato, the Greek prophet of the "Ideal and Eternal," and with him one must associate Socrates the Athenian preacher. His prison scene is immortal in many ways.

Of Rome we need only say that Cicero and Catullus, Pliny and Plutarch, Lucian and Lucretius, as well as Horace and others, are only the echo and latter-day exponents of their Hellenic predecessors. (The foregoing is based largely on Salmond, and unmarked quotations belong to him.)

Of other ancients, we need not speak farther, for enough has been adduced to show its catholicity. It shows us plainly that an after death existence, whether low and crude or lofty and refined, has always existed in some form. It is part of man's inheritance from count-

less ages past. Here there can be no talk of trend or tradition! It is history speaking to us!

Here we have a collection that runs the gamut of human emotions. It takes everything from the coarsest of the corporeal through to very ethereal itself. It represents Africa, Asia and Europe—yea, more than that! it represents and embodies the intuitive yearnings of the whole human race, regardless of time and place. And we believe that a complete analysis and comparison with things modern in this sphere, would substantiate the opening remark; "There is nothing new under the sun!" Our age is but part of a recurrent cycle.

This historic background has been given for the sake of the next part of the paper; which approaches the subject not from the human side but from the opposite side, namely, of the spirit. The ancients took one of the foci of the spiritistic ellipse, the moderns are plotting from the other one of the foci. This makes it at least interesting even if it should prove to be unsubstantial.

But there is another side to this question, beside this rapid survey of races and centuries is the thought and attitude of today; and this, I take to be, the direct purpose of the subject assigned.

In Hydeville, New York, about 1848, the Fox sisters heard sounds, etc. that they said, could not be explained by any known law of physical science. They claimed that they had had spirit communications. This in a way begins latter-day spiritism. Since then the matter has broadened considerably; until spiritism is equally common in Bombay, India, and Brooklyn, New York. It finds many followers ad defenders in all lands.

Its first protagonist and founder, was F. W. H. Myers, who makes it a religion, philosophy and mode of thought; based on the assumption that spirits of the dead communicate with the living. He claims—though much fraud, deception, self-deception and illusion, etc. are practiced—nevertheless veritable manifestations do reach us from beyond the grave; in other words he contends that there are forces at work outside of the pale

of known material laws that affect material conditions. He points, as proof of a hidden world within, to telepathy, telaesthesia, etc. He speaks much of the sub-liminal self. His work has been taken up by others.

Since then, many have dealt with this matter; and especially scientists of no mean note; among others, Alfred Russell Wallace, E. Wake Cook, the great Crookes, Baron Guldenstubbe, also Stainton Moses, W. Stead, Dr. Hodgdon, Prof. Dr. Hyslop, Crawford, Barréth, Lodge, writers like Wills, Doyle, Deland, and a host of others. All in differing degrees, defend Myers in his contention. Thus, whatever one may think of it, it is not to be despised as a matter of old wives' fables and fancy! These men are not willing dupes, and surely are not mercenary rogues. Many of these men stand out prominently in the scientific world for their achievements, and others are authors of world-wide repute. They all would class themselves among the leaders of thought. Men of mind are concerned therewith.

Since Myers says it is a philosophy, let us look at it from that standpoint for the present. Unless I am very much mistaken, no great exception will be taken by any school to his premises, except by the crass materialist, who contends that there is no spiritual part to man; and accounts for its cosmology, systems of nature, and the supernatural, by matter alone;—or coupled with motion; or matter, motion and force combined. Its theories range from the crudeness of Cabanis and Moleschott, who say the brain secretes thought as the liver secretes bile, up to an attenuation bordering closely on Spiritism itself.

It is worth while to note, in passing, that the same year of the Hydeville instances, marks the public lectures of Feuerbach, the materialist, who had been a Hegelian in his younger days, and at last came to absolute want of material things. For contentions and shading of philosophic thought, we have neither time nor inclination; save to say, that the leadership of philosophic thought has almost entirely departed from the materialistic

school. The reason is simple, it never can touch the deeper reaches of speculative thought. Materialism and mechanism are indissolubly bound up with each other, and the human mind revolts at the suggestion,—no matter how idealized the concept may be presented. The mind may build an adding machine but that does not make the mind an adding machine.

Therefore, we may say that materialism alone will be the outspoken philosophic foe of any and all investigation of spiritism. However, its voice is silenced because it cannot lead in this matter. But the world's leadership today is not with philosophy but with science. Philosophy like theology—has been scrapped by science and sent to the intellectual junk-pile. What is its attitude? If we look at the scientific world, we find that there are two great tendencies; first, the utter disregard of *any philosophy*, as satisfactory evidence of any truth. Everywhere the doctrine of experimentation is being taught. It will accept and speak only after the laboratory with its test tube, alembic, microscope and balances has rendered an impartial answer. Science fears subjective tendencies and deductions: second, that law prevails everywhere, and that matter is indestructible, though constantly evolving into higher or different forms. Yet there are many men who cannot content themselves with secondary causes,—and this is as far as science can go, and don't want to submit to a great first cause exactly either! —and among them are the teachers, writers and professors, some of whom were included in the partial list of those who have investigated the claims of spiritism. Their achievements in science, their crystal clear reasoning on scientific subjects, and their ardent search for scientific facts compel acceptance and admiration for the deductions adduced in material science. If nothing more can be said, this at least is true; that the scientific world is not a solid unit in its judgment on the merit of spiritism. And, while it may be maintained that the English and American scientist predominates, it is no less true that French, German and Scandinavian names

can be produced, too! Though not so many, nor so prominent.

It may be contended that they are not a majority! I reply, neither was Jenner nor Pasteur a majority in their day! I hold no brief for science! I only wish to show its broken ranks on a momentous question. This departure must not be misinterpreted, or we will mistake their attitude! It is not a question of *establishing a spiritual matter* in the realms of religion; but rather the pushing of the domain of the material beyond the physically apparent or tangible. They make no contention for the soul religiously, but rather would enter the realm of the unseeable, with the mind, spirit and attitude that dominate the searcher after scientific truth, unshackled by theological or religious dogma, tradition, etc., as they claim religion binds men!

If we ask ourselves whether they have any ground for such assumptions, then we answer, at least some encouragement. Any one at all versed with the subtler methods of psychology, telepathy, teleesthesia, the subconscious mind, subliminal self, etc.,—no matter what he may think about them, will see at once the wide-open door of approach these borderland subjects present. The facts of mesmerism, thought suggestion, auto-suggestion, etc., at once show us some of the elements involved both to undertake the task, and also to guard against and eliminate in the investigation of this matter. Science has at least a presumption to go on in investigating this matter. When we recall that the camera in stellar photography sees what the human eye does not, and that, beyond all doubt, the ultra violet rays exist which the eye cannot see, we ask ourselves are there others? Here we begin to travel in uncharted areas even for science. Science least of all, can cry that old saying, "Believe half of what you see, nothing of what you hear." Some of its devotees now want to see the invisible or at least seek communication therewith. The question is, how to get at it.

To do this, Science needs two postulates, or shall we

say fundamentals? and if these are established, then the undertaking is possible; namely, the establishing beyond a doubt, of the survival of consciousness after death;—with no trace of auto-suggestion, telepathy, universal thought consciousness, etc., etc., and, second, adequate means of communication or points of contact between the material of this life and the immaterial of the life beyond. Now, this is very easily bridged over in philosophy, which may start out with an *a priori* assumption or argument regarding mind, etc., but this is all precluded by the dictates of science! This problem, we were recently told by the newspapers, is engaging Edison; who is a materialist of uncompromising sternness, who seeks to construct some sort of super-sensitive telegraphy for communication. Likewise, Crawford the Irish professor, seeks to weigh and photograph spirits with hyper-delicate instruments for ocular proof. If either succeeds the personal element is eliminated; mental bias, predisposition, subjectivity etc., etc., will be excluded and proof both positive and scientific will be presented. This is part of the plan and purpose of scientific research work regarding the problem. Patience is needed as yet!

There is another fact of science which makes the question of spiritism a proper subject of investigation, namely, its doctrines of the indestructibility of matter. Briefly, it is this: If matter is indestructible; if, for instance, the wood that is burned is changed into ashes, smoke, gases, heat, etc. The question arises, if you can investigate the ashes and wood, why not the smoke, etc. If we can investigate life in the body why not the life out of the body! For it must be somewhere! The river breaks the scent, but does not kill the deer! But how, take up the trail?

The other is the doctrine of evolution. If, as science contends, the toilsome story of ascent from brachiopod and protoplasm has proceeded till now, and gone up through the strata of life, with its multitudinous changes, why should it stop there? Why not still higher forms of evolution? Couple this with the dogma of the

indestructibility of matter, and you have a scientific "terra incognita" of matter to contend with, and survival after death is nothing strange, after all, but logical! Here, the scientist says, my work opens on the border-land of the material as it leaps over into the immaterial. Before any opinion can be rendered however, more worthy proof must be forthcoming. Scientists have spoken, but *science* has not! If only scientists were interested, we could pass it all by unnoticed. It comes closer. It has touched the life of the every-day man and woman.

Let us look next at the subject from the standpoint of the world; that is, the average man and woman of the street. Here we find an intense interest. Why? Many reasons for this are found. First, the enormous loss of the dead caused by the war; and the millions of grieving ones, who would like to have more than a telegram of three lines from the government,—or a cement box hermetically sealed, with no assurance as to the remains,—more than a say-so from the countries who called them to service. Witness the wide circulation of books like Raymond, "Thy Son Liveth," etc. All of them deal with the recent war—more or less.

But other things enter in! One of the deepest we feel to be, the unsatisfied state of the man or woman who has sought earthly possessions and its concomitants, only to find that when it is gained, the whole thing is an empty victory and a dreary pleasure sprinkled with ashes. In other words, they have reached that part of Solomon's experience when he says, "Vanity of vanities, all is vanity." This is becoming daily more and more apparent. The fearful rush after wealth is as maddening as the doubtful success when attained is saddening. Sadly they turn from things temporal and seek a fountain of life elsewhere! No portal swings open so soon, as the one that leads to the shades of the dead; with its past memories, loves, associations, etc.

Of this fact, the unprincipled are not slow to take the full advantage. Barnum and his saying about "humbug"

comes to mind. The American is sentimental, perhaps, even as we are so often told; but this is not a matter of nationality but of sorrow, loss, heartache, to which all are subject regardless of creed, class, race or nation! The *world* is in its grasp! The dirty frauds exposed from time to time show how a new supply of dupes must be coming on in an endless stream, or the humbug would soon cease. The reason is simple. They tap a perennial fountain that the ancients and their ethnic religions established.

With many, however, it is a fad. There are fashions in religion, says Gladstone, and we can substantiate this statement, if at all observant. This has been a faithful ally of spiritism. Skillful advertising, "select circles" of devotees, "leaders of society" indorsements, etc., etc., have nicely paved the way for the influx of all such as want to be "up to date" and fly around the fringe of the so-called "best people". Incidentally it is a good ladder for the social climber.

Then there is the insatiable curiosity of the human. "Every American will try anything once," is a common saying; and if it is tried only once, without a repetition, there will be a goodly number yet to be heard from. While there is a wonderful stimulus to remain fresh and progressive by trying the things new or unknown, yet its very virtue entails a risk; namely, that this spirit of adventure is always the legitimate prey of charlatan and mountebank. Nowhere is this more true than in the realm of spiritism with its subtlety and illusiveness.

Furthermore, we must never forget, that some people are constitutionally inclined to be delving after obscure, uncertain and forbidden things. Restriction arouses unrest; mystery tantalizes, and uncertainty is an invitation to venture. For years, fruitless efforts costly in life and money were lavishly spent to find the Pole. Now it is the North Pole of the psychical world they are after! And again the world is breathlessly pursuing its chosen task. But every Jacob has an Esau, too! The twin brother of adventure is speculation. We must never lose sight of

the fact that there is a spirit of speculation deeply imbedded in the human which neither training, nor science, nor anything else, for that matter, will ever eradicate. There is a piquancy in the unknown, forbidden, perilous, doubtful,—anything which savors of chance,—that proves almost irresistible. It matters not whether it is oil stocks or spirit mediums. Some call it the charm of life, though this may be doubted very much. However, it is attractive to some, as many can testify. The fortune-teller, crystal gazer, clairvoyant, horologist know this, and have played on this human weakness to their own profit and their victim's hurt. This is the seed bed from which springs forth many a strange cult and "ism," as the passing centuries can so amply testify.

It must also be noted at this point that the subtle blandishments of theosophy which were introduced into this country largely by Blevatsky and Besant, have been spreading far beyond the intellectual free lances it first induced to lend an ear. It has been put into more attractive form, if I may so speak, for the "consumption" of the "general public". This I would consider quite a contributing cause to the present day trend to Spiritism, though it may not be so apparent at first. Let us bear in mind the Athenian who wants every day something new,—lives today as much as in Paul's time. He likes "fresh bread" though it prove his undoing! Their new things however, have usually the hall-marks of ancient India, Egypt, Babylon if they but looked carefully!

Historical psychology will show clearly, and I believe genetic psychology will be found to support the contention, that the human mind works in cycles! just as we have the cycle of economic prosperity, recession and hard times; or as we have it in the hide-bound orthodoxy following the days of the living, vital period of the reformers; and this in turn to be followed by cold and calloused rationalism. This cycle, I think, applies here, and perhaps the historian of a century from now, from his vantage point of perspective, may be able clearly to set forth the reason for the swing of the pendulum toward this

latter-day trend and see it in its relations as we do not.

Thus we see the inheritance of the past and the innate disposition of man naturally keyed for the very things that the cult of spiritism propagates.

We mark, too, that it touches the sphere and place of the Christian church, and is making sad inroads therein too! We ought, therefore, to note this circumstance with concern.

Regarding the teachings of the Old Testament and New Testament, we cannot take time to speak. Suffice to say that we teach immortality, resurrection, personality beyond the grave, etc., as an integral part of our most holy faith. But this is not to be understood as endorsing the trend to spiritism. We say *faith*, because we abide by the Apostle's word, "We walk by faith not by sight." Therefore, nothing is affected in the Christian system, even if it is established beyond the shadow of a doubt that spirits communicate with the living! In this case, corroboration is corrosion,—not confirmation!

Granting that the claims of spiritism can all be clearly demonstrated, we still insist that it will never be an adjunct of *faith*; any more than when Thomas saw the nail-prints in Christ's hands it established the resurrection of Christ! It only established Thomas, not Christ. Christ arose even if Thomas never believed!

Looking at the whole matter from a Christian standpoint, we would say that it will be *materializing* faith. Survival will not be a faith matter, trusting in Christ's promises, but a test-tube or picture proof. Herein is *our danger*, that the matter of Christ's promises will be superseded by modern nailprints and Christ must once more say, "Blessed are they who have not seen and yet do believe. Our faith depends not on the immortality of dead! but the risen Lord. There is the human element to contend with.

This is the very tendency of modern Christianity, with its pragmatism, organs, buildings, drives, numbers, statistics, etc., where all is measured by the senses. All these things are sensible, seeable, sizable, and our poor hearts

always long for the things we can see, touch, taste, handle and hear. We are still fleshly. Our human natures are like those of the followers of the ethnic religions of the world; from which we can claim descent according to the flesh; because it is earthy humanity that is speaking in us.

We have no issue on the matter of the *existence* of spirits; for the Scriptures are explicit about that; but we are concerned about our *relation* to them. Though some have tried to find grounds of legitimacy for spiritism by a forced interpretation of texts, yet it is generally conceded that God has spoken clearly against the spirits that "peep and mutter", together with necromancy, magic, witchcraft, etc., which are, in the last analysis, more or less bound up in each other; or at least mutually helpful or unhelpful. Spirit demonstrations are nonessential to faith.

The great question arises, what will be achieved by this modern trend to spiritism? Speaking from the scientific viewpoint, if permanently established, it will forever break science's cast-iron law of matter! Let this once occur, and her voice will be silenced as the final arbiter of any and all other questions. Laws of physics, and chemistry will be absolute only in their own domain; and the provinces beyond will not need to meet its demands, nor submit to its dictation. Dictators are always dogmatic.

Today the dogmatic man is not the theologian but the scientist. All must bow to his material-law god. Here God may use the world against itself.

It has occurred to us that perhaps God wants to pull down this Dagon of science from its lofty pedestal, even as He has, through the late war, forever demolished the fatuous idol of secular education and culture,—which Germany so boastfully asserted would give her world supremacy. We as Christians could find no fault with such results, as long as we do not bow our knee to the results. Our hopes lie in another sphere. It is well to remember this.

But, if, on the other hand, we surrender our one and only worthy characteristic—*faith*; simple, childlike faith; and believe in the resurrection and immortal life because certain occult demonstrations have been made, then the trend of the day will prove for us most disastrous; for we will have lost our Lord and know not where to find Him; and be at the behest of spirits; the slaves of mediums; with only the fruits of Egypt, Assyria, India, etc., to look to!—with total demoralization of life and certain bankruptcy of spirit. Then the modern Saul will go to Endor and end all in spiritual suicide.

*York, Pa.*

## ARTICLE IV.

## THE BIBLICAL DOCTRINE OF IMMORTALITY.

Its Adequate and Satisfactory Character in Contrast  
with Other Views.

BY PROFESSOR LEANDER S. KEYSER, D.D.

Is the doctrine of the future life a subject of real human interest? It surely is, and perhaps today more than ever before. No doubt the sad fatalities of the late World War have increased this interest, and have led many people to inquire more diligently than ever into the Christian assurance of personal immortality; while they have driven others to seek assurance by "the way of Endor," the way of the medium and the necromancer. From many parts of the country comes the report that more calls are made in our circulating libraries for books dealing with the future than for any other class. One of the largest retail book-stores in the land announces a greater demand for such books than even for the output of fiction. A large number of books, good, bad and indifferent, on the subject of immortality have been issued in recent years.

I venture to recommend a few of the many recent books which deal with the subject from the Christian viewpoint. One of them is Dr. James H. Snowden's "Can We Believe in Immortality?" which is written in a bright, vivacious style, and which gathers data from many sources. Dr. David J. Burrell, who always writes in a clear and incisive manner, has just issued a book through the American Tract Society, with the suggestive title, "The Resurrection and the Life Beyond," in which he indicates the full and satisfactory teaching of the Holy Scriptures, and proves their rational character. Another recent book which I recommend heartily is by Professor David Heagle, Ph.D., D.D, "Do the Dead Still

Live?" Needless to say, Dr. Heagle answers the question in the affirmative, and not only points out the Biblical doctrine of the future life, but also cites the testimony of science in proof of the doctrine. Among the many recent books on spiritualism, I will take space to mention only one. It is written by an eminent and thorough-going British physician, Dr. A. T. Schofield, who has made not a little first-hand investigation into all kinds of psychical phenomena. The title of his book is, "Modern Spiritualism: Its Science and Religion." The author is, I am glad to say, a firm believer in the Bible, and in his concluding chapters he shows how eminently satisfactory is the Christian revelation regarding man's future destiny.

Thus it will be seen that eschatology is a subject of vital, perennial and practical interest. We find it so in the theological class-room. No doctrines of the Christian system stir more interest among divinity students than do the doctrines of the intermediate state, the resurrection of the body, the general judgment at the last day, and the eternal destinies of bliss and doom. A liberalistic Jew some time ago declared that the society to which he belonged did not "deal much in futures." But we believe he represents a very small minority of the human family, and especially of people who think seriously. How a thinking man can be so crass and secular as to rejoice in the "end all" of death, some of us find it difficult to understand. A notorious infidel of a generation ago was wont to put his thought in this way: "I have all I can do to take care of one world at a time; so I propose to take care of this world now, and let the future take care of itself!" All we have to say in reply to the poor jibe is this: This unbeliever had no right to measure all other people's intellectual caliber by his own defective yard-stick; for, while we make no boast of greatness of any kind in and of ourselves, we do maintain that, by the grace of God, we have the ability to take care of two worlds at the same time; to get the most and the best out of this world, and at the same time prepare

for the eternal world. Yes, "godliness is profitable unto all things, having promise of the life that now is and of that which is to come."

Enough of general matters; let us come to something more specific.

#### THE CHRISTIAN CERTAINTY OF THE FUTURE.

The eschatology of the Bible is clear, definite and certain. It is not wrapped in obscurity. He who sincerely accepts the teaching of the inspired Volume need feel no incertitude as regard a future state of existence. He has no need of consulting a medium, or tampering with a ouija board, or attending a seance of any kind to assure him of a personal immortality beyond the grave. The teaching of Christ and His apostles gives ample assurance relative to this doctrine. Suppose we note a few outstanding facts.

In one of Christ's earliest discourses—the sermon on the Mount—he uttered this beatitude: "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely for my sake: rejoice, and be exceeding glad; for great is your reward in heaven." Later on in the same sermon he says: "But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal." Many of Christ's parables, like those of the talents, the pounds, the laborers in the vineyard, the five wise and five foolish virgins, the sower and the seed, the tares in the field, etc., point clearly to a time of future rewards and punishments. In portraying the scene of the last judgment, Christ closes the wonderful recital in these words (Matt. 25:46): "And these shall go away into eternal punishment, but the righteous into eternal life." Most significant is His saying to His disciples in Luke 10:20: "Nevertheless in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven."

No sweeter or more reassuring words were ever spoken than those of Jesus in the gospel by John

(14:1-3) : "Let not your heart be troubled: believe in God and believe in Me: In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." In Christ's parable of the rich man and Lazarus (Luke 16:19-31) he opens a vista into the post-mortem state of the soul that is very explicit on a number of vital points: that the soul retains consciousness and memory (therefore its personal identity); that it enters immediately after death upon the intermediate state, and that some souls are in a state of bliss, while others are in a condition of torment. The last point is of great practical importance, for it teaches that the character of our present life will have a deciding effect on our future destiny. Another matter that should be remembered by all, and especially by those who want to go by "the Endor way" to consult "familiar spirits": Christ expressly taught that those who have passed beyond the borderland are not permitted to return to this earth to hold communication with their friends and relatives here; for Abraham said to the rich man: "If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead." As our Lord hung on the cross, He gave the penitent thief by His side this assurance (Luke 23:43) : "Verily I say unto thee, Today shalt thou be with me in Paradise."

Thus, according to Christ's teaching, no believer need be in doubt as to the reality of the future life. Did His apostles afterward, led by the Holy Spirit whom He had promised to guide them into all truth, teach the same doctrine? We shall see. Note what the apostle Paul says (2 Tim. 1:10,11) : "But hath now been manifested by the appearing of our Lord Jesus Christ, who abolished death, and brought life and immortality to light through the gospel, whereunto I was appointed a preacher and an apostle and a teacher." The following classical passage is prose-poetry, and it is as true as it is

beautiful (2 Tim. 4:17, 18-5:1) : "For our light affliction, which is but for the moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things that are seen are temporal; but the things that are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven." Paul's teaching on the resurrection of the body (1 Cor. 15) bears directly upon this subject; for, while it has little to say about the intermediate state—the state of the soul between bodily death and the resurrection—yet after that great event there can be no doubt about man's immortality. Note verses 51-57: "Behold, I tell you a mystery :We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption and this mortal must put on immortality. But when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin, and the power of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ." In another passage Paul clears up the doctrine of the intermediate state without stating it in a formal way (Phil. 1:21-24) : "For to me to live is Christ, and to die is gain. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: but to abide in the flesh is more needful for you." Therefore he is willing to forego for the time the felicity of being with Christ in order that he may still be of some service to his fellow-disciples. Near the close of his career the apostle became eloquent in describing the joy

awaiting him in the eternal world (2 Tim. 4:6-8) : "For I am already being offered up, and the time of my departure is at hand. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them that have loved His appearing."

The apostle Peter wrote in a no less elevated strain about the heavenly life (1 Pet. 1:3,4) : "Blessed be the God and Father of our Lord Jesus Christ, who, according to His abundant mercy, hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you."

All that Christ and His apostles said about "life" and "eternal life" is also relevant to this theme. Note: "That whosoever believeth on Him might not perish, but have eternal life" (John 3:15,16); "He that believeth on the Son hath eternal life" (v. 36); "For this is the will of my Father, that every one that beholdeth the Son, and believeth on Him, shall have eternal life, and I will raise him up at the last day" (6:40); "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die" (11:25,26); "But these things are written that ye may believe that Jesus is the Christ, the Son of God, and that, believing, ye may have life in His name" (20:31). Note also 10:28; 17:2,3; 1 John 1:21, 2:25; 5:11, 13, 20.

The Revelation of St. John, though in many respects a mysterious book, is certainly clear as to the fact of a glorious destiny in the city of God. In truth, the primary purpose of this apocalyptic book evidently is to open up the gateway of futurity. We will quote a couple of classical sections. "And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and God Himself shall be with them, and be

their God; and He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more: the first things are passed away. And He that sitteth on the throne saith, Behold, I make all things new (21:3-5) : "And there shall be no more curse; and the throne of God and of the Lamb shall be therein: and His servants shall serve Him; and they shall see His face; and His name shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever" (22:3-5).

What is the purpose of quoting these familiar passages of sacred Writ? To remind Christian people and to prove to others that we need not seek the darkened room of the medium and the clairvoyant to find assurance of the future life. It has been clearly revealed line upon line in the Holy Scriptures. Besides, here are definite and satisfying portrayals of the conditions in the future state. We have heard people declare that we can know practically nothing of heaven even from the Bible. They are in error. The Bible has much to say about the next life. True, it does not try to satisfy idle curiosity, nor does it describe the minute details of the life there; but it does tell us all that is needful for us to know to cause us to desire to realize the rich promises of God. If any curiosity monger were to ask why all the particulars of our life in heaven are not depicted in the Bible, our reply would be: We should not desire to know all about conditions in that world before we get there; we should be willing to wait until God's time comes to reveal them. Otherwise there would be no surprises in store for us. If we knew everything about the place ere we reached it, much of our incentive for striving to enter into the strait gate and pursuing the narrow way would be lost. The Bible way is always so much better, so much more rational, than the way of idle human speculation. Nothing could be more inspiring than Paul's glowing language (Rom. 8:18): "For I reckon that

the sufferings of the present time are not worthy to be compared with the glory which shall be revealed to usward." Most satisfying, too, is the teaching of 1 Cor. 13:12: "For now we see through a glass darkly: but then face to face: now I know in part; but then I shall know fully even also as I was fully known."

Some one may ask, however, how we can know that the Bible doctrine is true. Our reply is, We may know this by experience. A true conversion gives an experience of the truth of the Word of God, just as the vision gives experience of the sun's light to the person whose eyes are open and in normal condition. Christ Himself said to His disciples, if they would continue in His Word, "Ye shall know the truth, and the truth shall make you free." Here is also a pregnant passage to the same effect that has been verified in millions of cases (John 7:17): "If any man willetteth to do His will, he shall know of the doctrine, whether it is of God, or whether I speak from myself." Paul is no less positive on the doctrine of Christian experience (Rom. 8:16): "'The Spirit Himself beareth witness with our spirit that we are the children of God.'" Another pertinent testimony is this (1 John 5:10): "He that believeth on the Son of God hath the witness in Himself."

Now, the soul that knows by experience that the Bible in general is the Word of God knows that its testimony respecting the immortal life must also be true; for the greater must always contain the less. However, there is specific proof in Christian experience of the reality of the future life, so that no one needs to be in doubt. Note 1 John 5:11, 12: "And the witness is this, that God gave unto us eternal life, and this life is in His Son: he that hath the Son hath the life; he that hath not the Son of God hath not the life." Now observe: If the Christian believer *has* eternal life *now*—a religion of the present tense—he surely must *know* it. Certainly God would not bestow "eternal life" upon a believing person without clearly impinging the blessed fact upon his consciousness. That is why you always find that, when a person

becomes a true believer in Christ, he no longer has any doubt about the future life; he has *experienced* the fact that "Jesus Christ hath brought life and immortality to light through the gospel." Another passage that is germane to this theme is Heb. 6: 4, 5, which teaches that those who have been enlightened by the Spirit of God have "tasted of the good Word of God and of the powers of the age to come." The very fact that the inspired writer was intent in this place on teaching another doctrine, and therefore taught the doctrine of Christian assurance only incidentally, makes the teaching all the more impressive. If a man has "tasted of the powers of the age to come," he surely must know that they are a reality—that is, he must have had an experience of the immortal life. Yes, God stamps the note of eternity upon every regenerated soul. Therefore the true Christian has no occasion to consult the necromancer or the planchette to gain assurance of "an inheritance incorruptible and undefiled and that fadeth not away." And we maintain that such an inner assurance, impinged directly upon the individual's consciousness by the Holy Spirit, is of more value by far than the uncertainties of the planchette or the spiritualistic seance.

Anent the spiritistic claim that communication between this world and the spirit world is possible and desirable, we wish to offer a few thoughts. If it is God's will for us to communicate with our loved ones who have departed to the better world, and if they desire such conversation, we have no objection. Once we had pleasant fellowship with them, and had no fear of them; why should we fear them now? However, if they do speak to us, we want it to be done directly, clearly and openly. That is the way they conversed with us while they lived here on earth. Then we needed no mediaries; we had to make use of no roundabout or occult methods. What we object to is going to a darkened room, where there are all kinds of strange and mysterious performances, noises, slate-writings, rappings, levitation of tables and other material bodies; where there is a me-

dium whom we do not know, who goes off into a trance, who must be communicated with through a "control" in the spirit world about whom we know absolutely nothing—nay, nay, we protest that we do not wish to speak with our friends by way of such absurd circumlocution, and especially when there is so much chance for deception, for sleight-of-hand trickery, for telepathy, for hypnosis and auto-hypnosis, and for mind-reading, so that one can never be sure whence come the pretended communications. Knowing our dear ones as we did, we feel sure that they would never think of trying to speak to us through ouija boards, table-rappings, or mediums in trances. In fact, we cannot say that we have any special desire to call back our loved ones to the earth. God came in love and took them to Himself, and we are willing to bide our time until we shall be joined with them in everlasting reunion. Knowing that we shall be with them in endless felicity in heaven, we can bear the pain of separation for a few brief years.

"Ye are traveling home to God  
In the way the fathers trod:  
They are happy now, and ye  
Soon their happiness shall see."

#### SOME CONTRASTED VIEWS OF IMMORTALITY.

In the next place we shall depict some human, speculative conceptions of immortality, and indicate their inferiority to the Christian view.

1. Some people hold that the only immortality that men shall have is through their posterity. The individual perishes, but the race goes on. We shall not live personally, but shall live in our descendants. So generations shall come and go through endless ages—unless some great catastrophe shall overtake the race and obliterate it entirely.

Is that a satisfying doctrine of immortality? Does it uplift the soul to be informed that you are only one of an unending series of brief existences, all of which shall

sink into eternal oblivion like so many poor moths or beetles? But the Bible includes this doctrine, for it teaches that from the beginning man was to multiply and replenish and subdue the earth. The Bible nowhere disparages man's procreative powers, but, unlike some modern practices which would lead to race suicide, it teaches it to be a duty and an honor for parents to have children and rear them in the fear and admonition of the Lord. But how much more the Christian view includes than this poor, inadequate conception!

2. Another speculative idea is that our immortality lies only in our post-mortem influence. This was George Eliot's conception, which she set forth rhythmically in her poem about "the choir invisible." The Kentucky novelist, James Lane Allen, has written an engaging and romantic story with the same title, "The Choir Invisible." The idea is that, if we live well and usefully, though at death we shall perish forever as conscious individuals, yet our influence will continue to sing sweetly in the lives of others after we have "passed." Some people profess to think that we ought to be satisfied with this sort of immortality; we should be unselfish enough to crave no more.

But can any aspiring soul, endued with rational personality, so crush and crucify himself as to get real comfort out of this kind of immortality? True, his influence will go on—but the trouble is, he will never be conscious of the good he is doing. Then suppose he reflects that millions of other beings following him will live only a short span, sorrow and struggle, and then perish for ever, so that others may repeat the dreary process, and so on and on and on *ad infinitum*,—is there we ask in all sincerity, much inspiration in such a view?

Let it be remembered that the Christian doctrine of the future life includes the conception of post-mortem influence just named; though it includes so much more. It says concerning righteous Abel, "He, being dead, yet speaketh" (Heb. 11:4). The same writer, after calling the roll of the heroes of faith (Heb. 11) for the very pur-

pose of inciting others to a like heroism, adds this exhilarating injunction (12:1, 2) : "Therefore, seeing we are compassed about with so great a cloud of witnesses, let us also lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race which is set before us, looking unto Jesus, the author and perfecter of our faith." This doctrine is also taught in the Revelation of St. John (14:13) : "And I heard a voice from heaven saying; Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works do follow them." Thus the Christian doctrine includes the conception of the immortality of post-mortem influence; but, as we shall show further on, it includes very much more. Christian people believe that they, too, shall join the "choir invisible," and that their influence for good shall continue to sing in the lives of others; but at the same time they believe that they themselves shall be joyfully conscious of the good they are doing, and that their influence shall endure throughout eternity; and that doctrine is *toto coelo* above the Eliot-Lane doctrine.

3. A comparison between the Christian view and that of Hinduism will also be profitable. Hinduism is pantheistic—a world-view, which in various forms, has many modern and western advocates. What doctrine of immortality is taught by this religion? That the soul, after innumerable flagellations and transmigrations, shall finally become fit to be re-absorbed into the All, thus losing its identity and consciousness for ever, even as a drop of water, separated for a while from the ocean, at last falls back into the great deep, is re-absorbed, and loses its identity. Remember, too, that the god of pantheism is not a person, for its palmary tenet is, "God is the universe, and the universe is God." But the universe is a thing, not a person; therefore the god of pantheism is an "it," not a "He."

Compare this view of immortality with that of the Christian system, and see the immeasurable difference.

Christianity teaches that the soul will exist in the most intimate fellowship with God, but it is a conscious rational and happy fellowship between persons. Here is another *toto-coelo* difference, and the surpassing advantage is with the Christian doctrine.

4. Or suppose we compare the Buddhist eschatology, which some people even in this country and Great Britain desire to propagate as something very superior. And what is this loudly acclaimed doctrine? It is this: that existence itself means sorrow, and the root of all sorrow is desire; therefore the goal of the individual is to get rid of all desire, even the desire for existence; and thus finally attain a perfectly quiescent state without joy or pain—a state which is known as *nirvana*. This emotionless (one might say vegetable) state can be attained only after many painful transmigrations and the most rigorous asceticism. Many advocates of this system go even further, and declare that the ultimate goal is *parinibbana*, which is utter extinction of being. Thus after milleniums of struggle and self-crucifixion, the final outcome is *nothing*. We need make no other reflection here than to say that, if any person prefers this kind of immortality to that depicted in the Bible, he is very easily satisfied. The fact is, the Christian view is the precise opposite: it emphasizes the desirability of existence, promises an eternal conscious life of blessedness and glory, and refuses to believe that annihilation is the destiny of the soul.

5. Let us next institute comparison between the so-called heaven of spiritualism and the heaven depicted in the Bible and in Christian theology. First, in order to be entirely fair, we shall take the best spiritistic representation with which we are acquainted, that of "Julia," who was the "control" in the seances which William T. Stead attended. It should be remembered that Mr. Stead was a reverent believer in the Holy Scriptures, even if he did not accept quite all the tenets of orthodoxy. We quote some of "Julia's" best descriptions of the spirit realm: "The whole difference in heaven is that we live

in love. We live in misery now; but God is love and the law of spiritual growth. Christ is Incarnate Divinity, and we are one army of the living God."

One should not be hypercritical, but one cannot help noting the confusion in these sayings. When Julia says, "We live in misery now," we are uncertain whether she means that she herself has not yet reached "heaven," or whether she uses the pronoun "we" to represent those who are still living on the earth. What is the antecedent of the pronoun "we"? Then she says, "God is love," which the Bible said over eighteen centuries ago. But what does she mean by saying that God is "the law of spiritual growth"? Here is confusion of thought, for God is not a "law," but a Person, the ground, source, framer and administrant of law. Let us have perspicuity and not ambiguity on the being of God. The second part of the last sentence, though separated from the first part by only a comma, breaks the logical continuity, indicating an untrained mind.

Then Julia continues: "We live in the very love of God. We bring with us all our moral diseases. but get cured here. Souls need a Saviour and a Deliverer. In my Lord dwells all the fullness of the Godhead bodily; God is love, and love to me. Heaven is full of Christ and the bliss of seeing Him."

You will note the choppy, inconsequential style. However, there are good and true sayings here; but, after all, everything that is worthy and elevating was taught long ago in the Bible, which Mr. Stead accepted, and therefore his medium may simply have transferred his own theology from Mr. Stead's mind; for mind-reading in thought has been done thousands of times with the most marvelous accuracy. and that without any thought of the intervention of spirits from the other world. We could ourself give a number of instances. The difference between the heaven that "Julia" portrayed and that portrayed in the Bible is that the latter is more definite and satisfying.

Let us now come to one of the latest professed revela-

tions from the spirit realm, those of "Raymond" in Sir Oliver Lodge's much-discussed book. It has pained us to reflect that so great a scientist and so sincere a man as Sir Oliver Lodge, unconvinced by the assurances of Christ and His apostles, yet could accept as genuine the vapid and puerile pretended communications through Mrs. Piper and other mediums and their "controls," known as "Feda," "Moonstone" and "Redfeather." How can scientific men be so credulous? The principal "control," "Feda," is a little oriental girl, who died in childhood, "and yet," as Dr. Schofield says, "is perfectly familiar with the English language, thought and slang." We quote again from Schofield: "Moonstone is an Indian Yogi, who died at over 100, and who is also proficient in English. Both of these, curiously enough, seemed to be at call and on duty at any hour, day or night, at any place. In addition, there is a Redfeather, who talks in negro dialect, though presumably a North American Indian." Now, we must enter a distinct *caveat* against any of our loved ones coming to us through such media as these "controls," taking Sir Oliver's own portrayal of them.

But what kind of a place is the spirit world which Raymond laboriously tried to describe through the mediums and their "controls"? He (Raymond) declares that he lives in a real street, wears real clothes, and has a real dog; yet he can pass in an instant from heaven to earth, and stand beside his father's chair at the latter's English house. "All is solid in the next world," says Raymond. "There is mud in heaven, and there are bricks—real bricks. The houses on the other side are built of these. The ground is solid, and if you kneel down in the mud, you soil your clothes" (p. 184). "Something chemical rises from the earth that makes solid trees and flowers." Raymond follows his former earthly occupations. He attends lectures, and goes to church, where there are real pews, and where he *dozes!* How like this poor old world of ours heaven must be! Raymond's body is like the one had here on the earth. In

heaven the blind receive their sight, and cripples receive new limbs. "If, however, you have been blown to pieces," says Raymond, "it takes some time to form the spirit body" (p. 189.) And (elevating thought;) cigars are made in heaven, and even whisky can be procured (p. 195.) That kind of a heaven would suit the topers! "There are dogs, cats and other animals there." "We have books, but are not too serious." "We dance, cake-walk, and are full of jokes" (p. 213).

But I forbear. I fear the reader has been more than shocked. And this sort of a future world a famous scientist prefers to "the Father's house of many mansions" and the "inheritance incorruptible and undefiled and that fadeth not away," which the Holy Bible depicts!

But enough of the comparison of banalities with the refined glory of the true celestial country. In the next place we shall present the positive and constructive teaching of God's Word.

#### THE SATISFYING CHARACTER OF THE BIBLE DOCTRINE.

Whatever may be one's belief regarding the future life, every noble and aspiring soul must concede that the Biblical representations of the heavenly life are adequate and satisfying. Let us make some outstanding notations.

1. The Bible teaches that in the future life our personal identity and consciousness shall perdure. You shall be you, and I shall be I, and God shall be God. There will be no swallowing up or re-absorption of our individuality in the heavenly world. We shall know God face to face, and have blissful fellowship with Him, but we shall not be transmuted into God's being; we shall not become lost in God. He gave each of us our egoity, and He will never destroy it. Read over all the Biblical passages cited in the first part of this article, and observe that all of them connote the persistence of personal and conscious existence. "I go to prepare a place for you, and will receive you unto myself"—personal life. "Today shalt thou be with me in Paradise"—personal consciousness. "But now he (Lazarus) is comforted,

and thou (the rich man) art in anguish"—personal existence. And so forth and so on. Is not such a doctrine of immortality vastly superior to the meager comfort to be gleaned from the doctrine of "the choir invisible," or re-absorption, or nirvana?

2. The Biblical doctrine promises direct and beatific vision of God and of Christ. "Now we see through a glass darkly, but then face to face." "We shall see Him as He is, for we shall be like Him." "If I go to prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." Yes, God is the Ultimate Reality, the ground and source of all other realities, and no aspiring soul can be satisfied until it has attained a clear vision of that glorious Reality. Then shall the exalted desire voiced by the Psalmist be fully realized: "As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God."

Contrast this clear and satisfying doctrine with the lucubrations of Raymond's "control," or, rather, of the medium consulted. When asked whether he had seen Christ, he replied vaguely that he had not yet seen Him; that he had caught glimpses of something wonderful, but knew not what it was. It would seem that in the spiritist heaven Christ dwells in a kind of "star chamber," and carries on "secret diplomacy," instead of coming into direct and loving fellowship with His people. A million times do we prefer the heaven of the Holy Bible.

3. The Bible pictures heaven as a pure place. The saints "have washed their robes, and made them white in the blood of the Lamb." "The white robes are the righteousness of the saints." "And there shall in nowise enter into it anything unclean, or that worketh abomination or maketh a lie; but only they that are written in the Lamb's Book of Life." "This corruptible must put on incorruption." "Unto an inheritance incorruptible and undefiled." "And they shall walk with Me in white." All the imagery employed in the book of Revela-

tion is suggestive of purity; nowhere is there even the faintest suggestion of defilement.

How different is this picture from that of the Mohammedan paradise with its coarseness and pruriency! We once heard a crass infidel declare, in a public address, that he would "prefer annihilation to going to the Christian's heaven." When we remembered that the Christian's heaven is described everywhere in the Bible as an immaculately pure place, we wondered whether that might be the ground of his objection. It seemed so, for while he was in the city, he put up at a hotel that had one of the worst bars in the community, whereas there was a better hotel near at hand where there was no bar and where no intoxicating liquors were handled. But for the aspiring soul one of the chief attractions of the Biblical heaven is that it is a pure place, where "there shall be no more curse," because there shall be no more sin.

3. The Bible is no less definite in teaching that the life in the New Jerusalem is a life of joy. Listen: "In Thy presence there is fullness of joy, and at Thy right hand there are pleasures forevermore." The four living creatures, the angels and arch-angels, the four-and-twenty elders, and the white-robed saints are all represented as praising God and the Lamb in transports of felicity. They shout their hosannas and allelujahs, and strike their harps in the concordant music of the celestial city. Hark again: "And He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more: the former things are passed away." Surely such a prospect of the heavenly life is attractive and satisfying.

4. In the pictures of heaven as drawn by the inspired penmen of the Bible there is something to suit all the right aspirations of the soul, and so something to comfort in the midst of all the trials of our earthly pilgrimage. For example, it is portrayed as a place of rest: "There remaineth, therefore, a Sabbath rest for the people of God." Nothing could be more gratifying

to the many weary people of the earth. The poor widow, who must toil from morning till night, and often far into the night, in order to keep her little brood, complains that she is always tired; she never feels rested. But tell her that, if she will trust Christ and serve Him, she shall some time go to a celestial home "where the wicked cease from troubling and the weary are at rest," and she will pour benedictions on your head.

5. But there are many of us who, while we are often weary, still would not prefer a life of inactivity. We want to be active and stirring. So heaven is portrayed as a place of both rest and activity; or, as one might say, of restful activity; of activity without fatigue. What a blessed condition will such a flowing, rhythmic existence be!

6. There is something especially attractive in Christ's description: "In my Father's house are many mansions." Our heavenly habitation shall afford plenty of room for activity and spiritual expansion. Here we always feel more or less cramped, caged, handicapped; we live in spiritual huts and shanties; there we shall reside in mansions. More than that, the word translated "mansions" means "abiding places," and that means *homes*. A good translation of Christ's beautiful statement would be, "In my Father's realm are many homes." There we shall be "at home at last." There we shall sing as never before, "There's no place like home!" There we shall forever be cured of our home-sickness. That is the reason we sing:

"Jerusalem, my happy home,  
Name ever dear to me!  
When shall my labors have an end  
In joy and peace and thee?"

7. There are people who love urban life; they want to live in the stirring city. For such people heaven is depicted as the New Jerusalem, the holy city, the city of God, with its walls and gates and streets and thronging life. They will be suited there.

8. Others love the country. They prefer a quieter life and quieter pursuits. So in other places heaven is depicted as a country: "Now they seek a better country, that is, a heavenly." So in our hymology we sing:

"There is a land of pure delight  
Where saints immortal reign;  
Eternal day excludes the night,  
And pleasures banish pain."

9. Many people love a garden—a place of beauty, which is a joy forever. So heaven is sometimes represented in the Bible as a garden, our lost Eden restored, Paradise regained. "Today shalt thou be with me in Paradise." "To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God."

"There everlasting spring abides,  
And never withering flowers;  
Death like a narrow sea divides  
That heavenly land from ours."

10. The Bible also limns heaven as a place and condition of blessed compensations: "For our light affliction, which is but for the moment, worketh for us a far more exceeding and eternal weight of glory;" "All things work together for good to them that love God; to them that are the called according to His purpose." Here we have the best explanation of the afflictions of the present life.

11. The life of heaven is a life of complete satisfaction. There all our righteous yearnings shall at last have their fulfillment. "I shall be satisfied when I awake with Thy likeness," exclaimed the Psalmist in anticipation of the beatific vision of God. There are intimations in the Bible that the future life will be one of endless progress—a passing from one degree of knowledge, bliss and glory to another. The reason for this view is based on the fact that the denizens of heaven are always represented as rational beings. Man's esthetic cravings

shall be satisfied in the "beautiful city of God," with its jasper walls, gates of pearl, and golden streets.

What more can the yearning soul desire? Every high and holy aspiration shall be met in the varied glory of that place. Idle curiosity regarding minutia is never gratified, and that is well; but the broad, general features are plainly revealed and graphically pictured. It is a place where God's people shall "rejoice greatly with joy unspeakable and full of glory." The Bible doctrine therefore, precludes all need of groping about in dubious and occult realms to gain assurance of an immortal destiny that will satisfy all rational desire. All who heartily accept Christ and His teaching will experience "the power of an endless life;" for He says assuringly: "Let not your heart be troubled; believe in God and believe in Me: In my Father's house are many mansions; if it were not so, I would have told you."

"There is no night in heaven;  
In that blest world above  
Work never can bring weariness,  
For work itself is love.

"There is no grief in heaven;  
There all is perfect day;  
And tears are of those former things  
Which all have passed away.

"There is no sin in heaven;  
Behold that blessed throng—  
All holy in their spotless robes,  
All holy in their song!

"There is no death in heaven;  
For they who gain that shore  
Have won their immortality,  
And they can die no more.

"Lord Jesus, be our Guide,  
And lead us safely on,  
Till night and grief and sin and death  
Are past, and heaven is won!"

*Springfield, Ohio.*

## ARTICLE V.

## THE UNION MOVEMENTS BETWEEN LUTHERANS AND REFORMED.

BY PROFESSOR J. L. NEVE

## Chapter VI.

German Evangelical Synod of North America.

(Continued from Jan. 1921).

(A) *The arrangement of the Catechism.* Like Luther's Catechism, and different from the Heidelberg, the catechism of the German Evangelical Synod begins with the Ten Commandments, but in following the Old Testament text, after the manner of the Heidelberg Catechism, a second commandment is inserted which forbids the worshipping of God in any image. Thus it is the third commandment that deals with the name of God, the fourth with the Sabbath, and so on up to the Lutheran eighth commandment which now becomes the ninth. Then the Lutheran ninth and tenth commandments are taken together into one as the tenth commandment. Luther's interpretation of each commandment is displaced by other words. Part II of the catechism on "The Christian Faith" interprets on the basis of the Apostles' Creed, and makes use of Luther's words as a summing up of the interpretation. Part III on "Prayer" uses the petitions of Luther's Catechism. Parts IV and V, on Baptism and the Lord's Supper, do not employ the words of Luther.

(B) *Doctrinal Features.*

(a) *On the Christian Sunday.* Interpreting the fourth commandment, the "Fundamentals" (p. 11) offer

the following: "The Christian Sunday, however, is a different institution governed by a different spirit. There is no command in the New Testament to keep the first day in the week or any other day of the week..... Christians are to observe the day not because the law of God or man requires them to do so, but because they feel the need of withdrawing from worldly employments to worship God and nurture their spiritual life. Therefore real Christians will not need special Sunday laws or ordinances, nor will they need to care whether the last or the first day of the week is observed." Generally speaking, this agrees with Lutheran teaching.

(b) *On Christ's descent to hell* we read in the brief catechism of the synod, p. 34: "Christ descended into hell to triumph over the dominion of darkness and there to reveal Himself as the Redeemer of mankind." Irion (p. 195) and his translator in the "Fundamentals" (p. 67), accepting this definition, step into the discussion by saying: "The descending into hell, i. e., into the place of the dead, marks the beginning of Christ's exaltation", etc. This differs from the Reformed teaching in the Heidelberg Catechism, question 44.

(c) *On the person of Christ.* In question 83 of the synod's brief catechism not only but also by Irion (pp. 204f.) and by the "Fundamentals", (p. 71) the doctrine of the *communicatio idiomatum* on the basis of the personal union of the two natures in Christ is evaded. Also in the outline on Dogmatics ("Evangelische Glaubenslehre") by Prof. W. Becker, D.D., of the Eden Theological Seminary, no teaching on this subject is offered (cf. p. 56); only a historical review of the history of dogma is given (p. 61 ff.), and the matter is dismissed with the remark: "The whole orthodox construction of the doctrine of the person of Christ dissolved itself in the time of rationalism" (p. 63). Here we remark: While it is true that the details of Lutheran Christology on the relation of the two natures in Christ are of a later date (Art. VIII in the Formula of Concord), yet it should not be overlooked that Art. III of the Augsb'g

Confession takes special pains to reject Nestorianism,<sup>83</sup> and thus to draw the consequences from the perichoresis or the mutual permeation of the natures in Christ as confessed in the Chalcedonian Creed. The religious interest of Luther in the *unio personalis* and the *communicatio idiomatum* was not merely the defence of the Real Presence, but the full value of the atonement through Christ.<sup>84</sup> In the conflict between the Lutherans and Reformed on this subject there was a religious interest which cannot now be ignored. Also Prof. Becker feels that something essential is involved when he remarks with regard to the ancient dogma of the mutual permeation of the natures in Christ: "Eine Weiterbildung dieser Theorie, die von wesentlicher Bedeutung gewesen waere, erfolgte im Mittelalter nicht."<sup>85</sup> But that development was offered by the Reformation age. While the deliverances of the Lutheran and the Reformed Confessions may bear the marks of theological thought as contrasted with religion, yet we cannot evade the fact that in confessional expression there cannot always be a clear-cut separation between theology and religion: the one is needed to express the other.

(d) The treatment of *Baptism* in the catechism as interpreted by Irion and also by the "Fundamentals" is Lutheran. A Sacrament is defined as "a holy ordinance instituted by Christ Himself, in which by visible signs and means He imparts and maintains the new life."<sup>86</sup> In the "Fundamentals" we read on the Sacraments in general: "But these visible signs are more than signs, they are also *means*. In the Sacraments we have not only outward signs showing what Christ intends to do

83 Note the words: "There are two natures, the divine and the human, inseparably conjoined in one person, one Christ, true God and true man..... He also (namely, this one Christ) descended into hell....rose.... ascended.... that He might sit ..... and forever reign, and have dominion .... and sanctify," etc.

84 See Plitt, Einleitung in die Augustana II, 79-102, p. 95. Cf. Neve, Introduction to Lutheran Symbolics, pp. 130-34.

85 Glaubenslehre, p. 62.

86 Small Catechism, p. 58. Irion, p. 324 ff. Fundamentals p. 118 ff.

inwardly, not only a seal or pledge that he is actually present in a spiritual way; these outward things are also the means through which He imparts the spiritual gifts of His grace, they are the vehicles of His spiritual blessings" (p. 119. Irion, p. 324). Again: "As long as we dwell in the body, the body is the natural and only channel through which the spiritual life is reached, just as we can only receive the Word of God by means of the bodily senses and their organs. Through the Sacraments God seeks to act upon the body for the sake of influencing the spiritual life."<sup>87</sup> On Baptism then is said: "Holy Baptism is the Sacrament by which the triune God imparts the new life to man", etc. Offense should not be taken at the word "imparts;" it is even stronger than the term used in Art. IX of the Augsburg Confession: "Through Baptism is offered the grace of God." The Latin is *offeratur*. As a translation of this term the German edition of the Evangelical Catechism seems to have chosen the word *dargereicht*. (Die Taufe ist dasjenige Sacrament, durch welches dem Menschen das neue Leben *dargereicht* wird.) It is to be remembered, however, that Art IX of the Augsburg Confession does not aim at formulating a complete doctrine of Baptism. In Art. II of the Confession salvation is made dependent upon being "born again through Baptism and the Holy Ghost." Art. IX takes care of the specifically Lutheran conception by the phrase "received into His grace" (*recipiantur in gratiam Dei*): Baptism is an *objective* act of God where man is passive. Melanchthon says in the Apology: "Baptism is a work, not that we offer to God, but in which God baptizes us." (18). And so Luther, referring to Titus 3:5, calls it a "washing of regeneration and renewing of the Holy Ghost." But all this is brought out in unambiguous teaching in the "Erklaerung" of Dr. Irion and also in the "Fundamen-

<sup>87</sup> Fundamentals p. 119. Irion p. 352. These few words express a fundamentally Lutheran principle, and if adhered to consistently, not only with regard to Baptism, but also in conception of the Lord's Supper, would themselves bring the German Evangelical Synod and the Lutheran Church together in a true union.

tals." We read: "Holy Baptism is more than a mere symbol of the cleansing power of the Holy Spirit. The Baptism of John was such a symbol, but the Sacrament of Holy Baptism was needed to impart the Holy Spirit and with it the new life, Acts 19:1-7." Again "Holy Baptism imparts what we could not otherwise obtain, the new life."<sup>88</sup> On question 127 there is an evident deviation of the "Fundamentals" from the decidedly Lutheran teaching of Dr. Irion. He had formulated the subject for discussion as follows: "The divine gift of grace is comprehended in and connected with the water," etc. His intention is to discuss the sacramental union between the *materia terrestris* and the *materia coelestis*. He calls the visible element (connected with the Word) not only a "sign", but also a "means" and "vehicle" (*Mittel und Traeger*) for communicating the spiritual gift, i. e., the new life and the forgiveness of sins. He quotes Augustine's definition: "The Word is added to the element and so the Sacrament comes into existence" and also adds the words in Luther's Catechism: "It is not the water, indeed, that produces these effects, but the Word of God, which accompanies and is connected with the water, and our faith which relies on the Word of God connected with the water," etc. The "Fundamentals", aiming to conform to the material of the synod's brief catechism under the question "what is the visible sign in Baptism?" omits (p. 125) the references to Augustine and Luther. The water is called "only a visible sign for the gift of God," a "symbol of the beginning of the new life," and the terms "means" and

88 Fundamentals, p. 122. Irion, pp. 329, 333. This is different from the teaching of the Heidelberg Catechism in questions 69, 72, 73. See our quotation from Graul, sub III, 3. In our judgment, the thought in Dr. Irion's "*Erklaerung*" (pp. 330, 338) and in the "Fundamentals" (pp. 122, 123, 127, 129) that in Baptism only the "seed-germ" of regeneration is planted has been stressed a little too much. It is not correct to say that under all circumstances "baptized persons must be converted before they can become really regenerated." We know, of course, that in the relation of regeneration to conversion and on regeneration to Baptism there are various modes of expression. Cf. the article "*Wiedergeburt*" in Meusel, Kirchl. Handlexikon VII, pp. 240 ff.

"vehicle" (Traeger), which are employed by Irion have here been altogether eliminated. Yet on pp. 118 and 119, in dealing with the Sacraments in general, we see that the "Fundamentals" also speak of "means through which He (Christ) imparts the spiritual gifts of grace," these means being called "the vehicles of His spiritual blessings," and of Baptism in particular it is said that "God gives in and with the water the gift of spiritual life." Is it merely to avoid repetition and because of the narrower scope of the question (127) that these deviations were decided on?

It is the appreciation of Infant Baptism in the meaning of the Lutheran Church, together with the practice of confirmation preceeded by a thorough religious instruction, which lifts the German Evangelical Synod out of the class of the denominations of our country and places it in an undeniable relation to the Lutheran Church—in spite of the fact that in a number of principles touching the Union (cf. III, 1-2; 5), also in the appreciation of the Sacrament of the Altar, as we shall see, this body has established itself upon positions which Lutheranism can never recognize without denying itself.

(e) The forms for *preparatory service and absolution*<sup>89</sup> are also Lutheran. Here also the Lutheran tendency of the body can be noticed.

(f) The treatment of the *Lord's Supper* in the Evangelical Catechism is not satisfactory from a Lutheran view-point. As on the subject of Baptism so also in part five on the holy Supper the words of Luther are not used in the catechism proper; the interpretation is in other language. To the first question in the edition for the catechumens (English): "What is the Lord's Supper?" the answer is given: "The Lord's Supper is that Sacrament by which we receive the Body and the Blood of our Lord Jesus Christ as the nourishment of our new life," etc., the German catechism says: "durch

89 Cf. Evangelical Book of Worship, p. 158 ff.

welches *der neue Mensch* den Leib und das Blut...empfaengt." In Dr. Irion's "Erklaerung," published 1897 (pp. 354 f.), the same expression (*der neue Mensch*) is used and interpreted. Also in the "Fundamentals" we read (p. 136) : "The Lord's Supper is that Sacrament by which *the new man* receives the Body and Blood of our Lord Jesus Christ as the nourishment of his new life." But in the latest edition of the catechism for catechumens this phrase "*the new man*" has been omitted. This would indicate that the teaching of Calvinism that the believer only receives the heavenly gift is not to be given as the recognized doctrine of the synod. Dr. Irion is generally on the Lutheran side. He writes: "How is it with the unworthy? What does he receive and what does he not receive? It is evident that man through his faith or unbelief cannot alter the Sacrament. Not man makes the Sacrament, but the almighty power of God. When, therefore, the signs and the means are there and the Word of God is added, then they are consecrated and they are offered as the Body and Blood of Christ to those who eat whether these are worthy or unworthy. Both, then, receive the same. The difference is in the effect, which is either blessing or judgment according to the difference between faith and unbelief." This is certainly Lutheran language ! The "Fundamentals" are less outspoken, yet on this question virtually the same is expressed (p. 138).

There is, however, a consideration that cannot be passed by in this discussion. When the catechism says that "we receive the Body and the Blood of our Lord Jesus Christ," we have to ask: What is here meant by these terms? We learned (sub. III, 3) that Calvin and several of the Calvinistic Confessions also speak of Christ's Body being received in connection with the Supper, but meaning by that merely something spiritual, namely, the "sacrificial virtue or effects of the death of

Christ on the cross.”<sup>90</sup> What is the meaning when the men of the German Evangelical Synod speak of Christ’s Body and Blood in the Supper? Dr. Irion, whose heart is in the Lutheran teaching, as we have seen again and again, reviews the teachings of Luther, Zwingli and Calvin (pp. 363 f.) and then says of Luther’s Real Presence: “This is also accepted by the Evangelical Church.” (Dazu bekennt sich auch die Evangelische Kirche). But for a Lutheran accepting the position of the Union it is impossible to avoid inconsistencies. After Dr. Irion has admitted that to Zwingli the Lord’s Supper is a “mere memorial” and that according to Calvin “bread and wine are after all only empty signs and that the holy Supper gives us nothing that could not be received outside of the same, namely, through real prayer and meditation of the Word of God,” he says: “The Evangelical Church also recognizes (laesst zu Recht bestehen) the Reformed doctrine, although she accepts Luther’s teaching as the profoundest” (p. 364). The above quoted sentence of Dr. Irion (“This is also accepted by the Evangelical Church”) is omitted by the “Fundamentals” (see p. 141), which then make the following statement: “The Evangelical Church does not undertake to decide for or against any one of these (Lutheran, Zwinglian, Calvinian) teachings, since both Christ and the Apostles, while stating the fact, are silent as to the manner in which the believers receive the Body and Blood of Christ” (p. 142).

Before proceeding in our review, we feel constrained to remark that the Lutheran Church can never admit that the Scriptures say nothing on the manner in which Body and Blood of Christ are received in the holy Supper. According to the words of institution, reported four times in the New Testament with almost identical terms, it is by *eating* and by *drinking*. The mystery in the Lord’s

<sup>90</sup> Cf. Hodge, Systematic Theology III, 645 f. We quote once more these words of Calvin: “From the hidden fountain of divinity, life is in a wonderful manner infused into the flesh of Christ and thence flows out to us.”

Supper is in the sacramental union between the earthly and the heavenly elements; not in the question whether the communication of Christ's glorified humanity takes place in, with and under bread and wine through eating and drinking, or, as taught by Calvin, that the life from the Body of Christ (*ex carne et sanguine Christi*) is poured out upon the believer in connection with (*cum*) an eating and drinking of merely bread and wine.<sup>91</sup> But the question which has not yet been answered is: What does the catechism of the German Evangelical Synod (and the Book of Worship) understand by the terms "Body and Blood of Christ"? Luther's catechism says: "It is the *true* Body and Blood of our Lord Jesus Christ." Art. X of the Augsburg Confession says that "Body and Blood of Christ are *truly* present and distributed to those that eat." Dr. Irion keeps his "Erklaerung" throughout in conformity with this teaching of the Lutheran Confessions (cf. pp. 356 f., 362 f., 368). Is his view the teaching of the synod? While the book is published by the synod, yet we saw that in the introduction by the literary committee certain teachings are regarded as individual positions of the author and characterized as expression of theological liberty. On page 356, writing on the Body and Blood of Christ in the Supper, Irion says: "Therefore Christ has made provision that we can feed upon His Body and Blood in the Supper, this means that we shall receive Jesus in His essence (*wesenhaft*) into ourselves, and by so doing His redemption, His sin-conquering power..... If we now feed upon (*geniessen*) the Body and Blood of Jesus we receive Himself and by that our own redemption." After having observed the persistency with which Dr. Irion expresses the Real Presence on the basis of the sacramental union, we cannot believe that with these words he intended an approach to Calvinism. Calvin rejected the Real Presence; yet, as we have seen, he speaks of a receiving of the Body and Blood of Christ in the Supper. But by that he meant

<sup>91</sup> On this matter Dr. Irion speaks very correctly on pp. 362 and 363.

that by faith the elect receive something spiritual from the Body of Christ, which in reality is absent. "From the hidden fountain of divinity, life is, in a wonderful manner, infused into the flesh of Christ, and thence flows out to us."<sup>92</sup> This "dynamic" or "virtual" presence, as Hodge and others have called it, seems to be favored by the author of the "Fundamentals." In his abridged translation of the above quoted passage by Dr. Irion it has been put as follows: "His Body and Blood which He has given for us for the remission of sins stand for the *sin-conquering power* (italics by the author) of His atonement and redemption. By receiving it we receive Himself and His work of redemption and strengthen the inner man and the new life" (p. 137). Are these words intended to express the conception of Calvin, or are they to represent a middle ground between Calvin and Luther? We reiterate a previous statement:<sup>93</sup> "There is no middle doctrine between Luther and Calvin." Yet on page 140 of the "Fundamentals" we read that "the bread and wine are vehicles of the Body and the Blood of Christ," and on page 119: "In the Lord's Supper He gives in and with the bread and wine His Body and His Blood as the nourishment of the new life." Can this be maintained with consistency now when Christ's Body and Blood are not really present, but merely "*stand for* the sin-conquering power of His atonement and redemption?" If it is this that we mean by Christ's Body and Blood, then there is no need for outward signs as vehicles, but the receiving takes place through the faith which responds to the influences of the Holy Spirit. Such a conception would also be out of harmony with what was written on page 119 on the Sacraments in general: "These outward things are also the means through which He imparts the spiritual gifts of His grace; they are the vehicles of His spiritual blessings." Lutheranism and Calvinism each represent a historically developed system, and it is impossible to create a consistent *tertium quid* by patching

92 See the references above, sub III, 3.

93 Cf. p. 41; in *Lutheran Quarterly*, Oct. 1918, p. 576.

the two together in an artificial way. But is this spiritualistic conception of the Body and Blood of Christ in the "Fundamentals" the really accepted teaching of the German Evangelical Synod? This would be misunderstanding the general position of this body. It simply gives freedom to teach Lutheran or Reformed on this subject. "Such difference within the agreement on the fundamentals is legitimate in the Evangelical Church."<sup>94</sup> A confessional expression is avoided.

The official position of the synod with regard to teaching on the Lord's Supper is expressed in the "Evangelical Book of Worship" (1916). Let us review for a moment the liturgical formulas there presented. Their aim is to satisfy both types of teaching. The *first* liturgical formula (p. 162 f.) is offered to those of Lutheran conviction. In doctrinal thought it is Lutheran, but it bears the marks of the Union in two points: (1) Before reciting the words of institution the minister is to say: "Let us hear with reverent hearts the words of Christ, instituting this holy Supper." This introductory remark before the act of consecration reminds us of the formula with which the Prussian Church Union came into existence.<sup>95</sup> The suggestion to the communicant is: Such were the words of Christ; now interpret them as they may appeal to you. (2) For the distribution of the wine two forms are offered. The first is: "Take and drink, this is the Blood of our Lord Jesus Christ, which was shed for you, and for many, for the remission of sins; this do in remembrance of Him." And then this alternate is offered: "Take and drink ye all of it; this is the Cup of the New Covenant in the Blood of Christ, which was shed for you, and for many, for the remission of sins." (So also the second form). This is entirely Scriptural and in harmony with the words used in giving the bread. The Lutheran Church also uses them in connection with the consecration of the elements, but not as a form of distribu-

<sup>94</sup> Cf. the preface to Dr. Irion's "Erklaerung" by the Literary Committee of the synod.

<sup>95</sup> Compare here what we wrote on page 120 (separate print) in *Lutheran Quarterly*, Oct. 1919, p. 535 f. See foot-note 19.

tion, because here she wants to profess the Real Presence. Besides the element of accommodation to the Reformed there is in this outward conformity to the Scripture words the suggestion of treating the doctrinal difference as an open question. The *second* liturgical formula is obviously designed to be used by those of more Reformed persuasion. Here the "Exhortation" (p. 166) reads as follows: "Dearly Beloved: Our Blessed Saviour Jesus Christ, instituted the Sacrament of the holy communion that it might be the abiding memorial of His atoning death; the seal of His perpetual presence in the Church through the Holy Spirit; the mystical representation of the sacrifice of Himself on the cross; the pledge of His undying love to His people; and the bond of His loving union and fellowship with them to the end of time." And then we read: "We have to do here, not with outward signs merely, but with heavenly realities which these signs represent." What are these "heavenly realities"? Here is room for all those shades of interpretation that associate themselves with Calvin's conception of that "spiritual substance" from the life of Christ, which at the Supper is flowing out to the believing communicant.

After this excursion into the "Evangelical Book of Worship," we return again to the catechism as interpreted by the "Fundamentals," believing that our review of the liturgical formulas has confirmed what this little book, in the now following quotations, offers as a characterization of the confessional position of the German Evangelical Synod. On page 142 we read: "The Evangelical Church does not undertake to decide for or against any one of these teachings..... The Evangelical Church believes in unity rather than in uniformity of doctrine, and in conformity with its acknowledged principle in points of disagreement always employs *the exact words of Scripture* in the administration of the Sacrament." Our arguments against this position has been expressed in this chapter, sub III. 2. The following paragraph, incorporated in the "Fundamentals," (p. 142 f.) characterizes the position of the synod by offering the following:

"Two knights of old, who, coming from opposite directions, one day met before the statue of a great warrior. After greeting one another they fell to admiring the work of the artist, praising the various details of feature, position, etc. 'Look at the great silver shield,' said the one, 'how naturally he holds it aloft.' 'Silver shield, sayest thou,' said the other, 'the shield is of gold.' 'Gold,' replied the other, 'do I not see with my own eyes that it is silver? How can it be gold?' 'And I say it is gold!' hotly retorted the other. 'To say it is of silver is false.' 'No man accuses me of falsehood unpunished,' cried the other in rage, as he rushed at his opponent with drawn sword. The mortal combat was soon over, and as the victor, himself mortally wounded, gazed at the shield above him, his dying look was dazzled by the glittering gold. One side of the shield was of silver, the other of gold!"

This story is told to show "the value and beauty of the Evangelical way of treating the different points of view on this or any other subject." The Lutheran Church does not deny that the Lord's Supper is also a memorial. She also makes use of the analogies of Calvin in her liturgical formulas. But in the doctrinal conception not only the Zwinglian, but also the view of Calvin stands opposed to the Real Presence of Luther. The two positions are exclusive the one of the other. Yes and No can not dwell together in one conviction. If it were so simple to harmonize the entire difference between the Lutheran and the Reformed Church, then it would be difficult, indeed, to understand how the Reformers in their time and the centuries of great theologians after them, up to the present day, could have labored on the solution of the problem in vain. We cannot so ignore the History of Dogma.

##### 5. *The Confessional Paragraph of the German Evangelical Synod.*

It reads as follows: "The German Evangelical Synod of North America, as a part of the Evangelical Church,

defines the term 'Evangelical Church' as denoting that branch of the Christian Church which acknowledges the Holy Scripture of the Old and New Testaments as the Word of God, the sole and infallible guide of faith and life, and accepts the interpretation of the Holy Scripture as given in the Symbolical Books of the Lutheran and Reformed Churches, the most important being the Augsburg Confession, Luther's and the Heidelberg Catechisms, in so far as they agree, but where they disagree, the German Evangelical Synod of North America adheres strictly to the passages of Holy Scripture bearing on the subject, and avails itself of the liberty of conscience prevailing in the Evangelical Church."<sup>96</sup> We shall try to discuss the practical questions suggesting themselves from the examination of this doctrinal basis.

This confessional paragraph, on which the synod, agreed at an early time of its history,<sup>97</sup> may be called the dynamic of its church literature and of its public teaching. It is this confessional paragraph that sanctions all the Union features which we have reviewed in the preceding discussions, or, rather, is the source of them. It may be of interest here to quote the confessional obligation taken by a candidate for the ministry at his ordination. Affirmation is to be made to the following question: "Do you promise to preach the Word of God in purity and sincerity as it is contained in the Old and New Testament and promulgated in the articles of faith adopted by our Evangelical Church?"<sup>98</sup> These articles of faith must mean the Lutheran and the Reformed Confessions "in so far as they agree"; a specifically Lutheran or Calvinistic teaching in all the points of disagreement, then, would lie beyond the confessional obligation, and,

<sup>96</sup> Schory, p. 7. Kokritz, in "Fundamentals I," p. 31.

<sup>97</sup> It was in 1848. But already in 1841 the "Deutscher Evangelischer Kirchenverein des Westens" had adopted a confessional basis in which it accepted "that interpretation of the Holy Scriptures, which is deposited in the symbolical books of the Evangelical Lutheran and the Evangelical Reformed Church of Germany, in so far as these agree." This form was then superceded by the above-quoted paragraph. See Muecke, as cited, p. 118.

<sup>98</sup> Evangelical Book of Worship, p. 225.

therefore, cannot claim more weight than private opinion.

It is evident that the synod in organizing itself upon this basis was hopeful of being able to unite Lutherans and Reformed in one organization. Not much of this hope has been realized. Rev. J. H. Horstmann, editor of the "Evangelical Herald," writes: "The Evangelical Synod was founded with the purpose of promoting the unity of the spirit in the bonds of peace, and of bringing about organic union between Lutheran and Reformed Churches wherever possible."<sup>99</sup> But in the same article he admits that "there is no longer a reasonable possibility of realizing the aim with which the Evangelical Synod was founded" (p. 260). While it is true that the synod has held open the doors for Lutherans and Reformed alike yet its constituency is made up chiefly of people brought up in the Lutheran Church of Germany and their descendants. In the seventy-five years of its history it has not attracted any existing organization or group of Lutherans or Reformed here in America to its platform. The reason lies in the dualism of the confessional basis which permeates the entire official and private literature of the synod as we have seen.

Certainly Lutheranism cannot settle upon the Union principle, and from all that we know of its genius, it never will. It has been said that there was a time when a union could have been effected with the old General Synod of the Lutheran Church in America. But this is an utter misjudgment of the historical situation. The old General Synod, while very liberal with regard to confessional matters and willing to fraternize with non-Lutherans, nevertheless watched jealously over the identity of Lutheranism in America, and always opposed, not only organic union, but also institutional co-operation with the Reformed.<sup>100</sup> Never in the history of the General Synod was there a prospect for a union on the basis of

<sup>99</sup> Magazin fuer Evangelische Theologie und Kirche, July 1919, p. 259.

<sup>100</sup> See Neve, Brief History of the Lutheran Church in America, 2nd ed., p. 99 f.

anything like the confessional paragraph of the German Evangelical Synod. There might have been a union on the basis of the Augsburg Confession with much latitude of interpretation, but that would not have kept such a Melanchthonian-Lutheran body from developing in the direction of the doctrinal basis as formulated by the United Lutheran Church in America. Lutheranism is doctrinal in its genius. Facts such as these that the Melanchthon Synod and the Franckean Synod (district bodies of the old General Synod), organized on the basis of Melanchthonianism, could not maintain themselves, and that in the present United Norwegian Synod the more pietistic Hauge Synod was absorbed by the confessional elements—all such facts carry with them their own lessons. At times and in certain places, Melanchthonianism has been a ferment in Lutheran theology, but, when organized upon its own principles, it has never been constructive in establishing churches with the element of permanency.<sup>101</sup>

Next to the Lutherans the nearest to the German Evangelical Synod are the German Reformed, because here, through the Bucero-Melanchthonian bridges and through the bond of German pietism, there are certain points of contact and avenues of approach.<sup>102</sup> But even though the Heidelberg Catechism is mentioned in the German Evangelical confessional basis, the German Reformed Church of America has never seriously considered a union. The dualism between Lutheranism and Calvinism naturally stands in the way. Doctrinally the Reformed Church is more pliable than the Lutheran, yet it cannot dispense with theological consistency in the confessional basis; it cannot ignore its history and the History of Dogma.

The reason for failing to realize the original aim of a union between Lutherans and Reformed is given by a member of the synod with this remark: "We have not accomplished a real union between Calvinism and Luth-

<sup>101</sup> See the very interesting remarks on this subject by Kahnis in "Der Innere Gang des Deutschen Protestantismus," I, p. 106.

<sup>102</sup> Dr. Geo. W. Richard of the Reformed Seminary at Lancaster, Pa., characterizes the Heidelberg Catechism as "Calvinism modified by the German genius." See his "Heidelberg Catechism," p. 96, cf. 103.

eranism in our own church."<sup>103</sup> The fact is, the time for a real doctrinal union has passed.<sup>104</sup> And another contributor to the "Magazin," after having asked whether the German Evangelical Synod can hope to become *the United Evangelical Church of America*, answers: "A view upon all that we call historical development contradicts such (dream). Let us not play with big thoughts nor intoxicate ourselves with far-reaching plans."<sup>105</sup>

Between the teachings of the two churches of the Reformation the German Evangelical Synod is more Lutheran than Reformed in its doctrinal tendency. In the evasiveness of expression on the states of Christ and in the Lord's Supper, even in reference to the Heidelberg Catechism in the confessional paragraph, also in the formal departure from the words of Luther's catechism, the synod does not speak its real heart; all these elements betray the marks of mere accommodation to the union principle. Its Lutheran spirit comes to expression in the doctrine of Baptism (in connection with a strong appreciation of confirmation), in the observation of the church year, in the composition of the church hymnal, in the contents and the temper of its preaching, in its devotional

<sup>103</sup> R. Niebuhr in *Magazin fuer Ev. Theologie und Kirche*, March 1919, p. 127. Rev. J. H. Horstmann, in an article of some fine observations under the title "A Study of the Relationship in Lutheranism and Calvinism" in the same periodical (July 1919, p. 259 f.), says, after referring to some recently accomplished family unions: "The new alignments now taking place are only making more clear the two antagonistic elements that need to be inwardly reconciled before anything like outward and organic union can be expected. In the last analysis Lutheranism and Calvinism, which divided European Protestantism into two hostile camps in the sixteenth century, still remain the divisive factors in the twentieth. In the light of present conditions their relationship, we believe, constitutes a vital problem of Protestantism in America." Yes, here is the real difficulty.

<sup>104</sup> May we again call attention to our thoughts on pp. 36 and 62 (special print) and in *Lutheran Quarterly*, 1918, p. 570 and 1919, p. 211.

<sup>105</sup> J. Krause, in *Magazin*, Sept., 1919, p. 340: "Spielen wir doch nicht mit grossen Gedanken, berauschen wir uns nicht an weit-auschanenden Plaenen."

literature, and in its Inner Mission work.<sup>106</sup> The non-Lutheran features of the synod are seen chiefly in its Melanchthonian (humanistic) aversion to the Lutheran Church's doctrinal definiteness,<sup>107</sup> in its concessions to the Reformed in the confessional paragraph, in the catechism and in the ministerial acts, particularly regarding the Lord's Supper.<sup>108</sup> Yet with all this there is in the synod an outspoken antipathy to what we have called "high Calvinism";<sup>109</sup> especially against the legalism of the Calvinistic churches and their mixing of Church and State.<sup>110</sup> This feeling has been intensified through observations during the world war.<sup>111</sup>

In closing our discussion we cannot help feeling convinced that the organization of the German Evangelical Synod upon the confessional paragraph here under consideration has proved itself a misfit to church conditions as they have later developed. The work of the synod has been chiefly among the Lutherans; comparatively few Reformed have sought membership, perhaps not more

<sup>106</sup> This judgment may seem to be out of harmony with what we wrote sixteen years ago in our publication "Ist zwischen den Unierten Amerikas und der Landeskirche Preussens kein Unterschied?" (cf. 18). But when the remark was made there that in the German Evangelical Synod the Reformed element prevails, we had in mind chiefly the conception of the Lord's Supper, and matters related to this doctrine, taking the position of Julius Stahl that in a real union between Lutherans and Reformed it is always the Lutheran side that has to make the concession. This is our position to-day, but that does not mean that in its general character, doctrinal and practical, the synod is more Reformed than Lutheran.

<sup>107</sup> Cf. p. 42 (separate print), Luth. Quarterly, 1918, p. 577; also separate print p. 194 f., Luth. Quarterly, 1919, p. 385 f.

<sup>108</sup> The attitude on the Lord's Supper is especially regrettable from the Lutheran point of view. Luther and the consistent theologians of the Lutheran Church have always regarded an unambiguous attitude to the Real Presence as one of the chief tests of Lutheranism. (Cf. reprint p. 30, also p. 14 f.; in Lutheran Quarterly, Oct. 1918, p. 564 f.; also Lutheran Quarterly, Jan'y 1918, p. 112 f.) And it may also be said that the Union principle as such, namely, the principle of accommodation in doctrinal matters, begets a practice different from the practice that characterizes the Lutheran Church.

<sup>109</sup> Cf. our discourses p. 40 ff.; Luth. Quarterly, 1918, p. 574 ff.

<sup>110</sup> See Horstmann in "Magazin," November 1919, p. 430 ff.

<sup>111</sup> See minutes of Kansas District, 1919, p. 6; of Nebraska District, 1919, pp. 14, 20, 21; cf. Michigan District, p. 28. See also the excellent address of Prof. K. Bauer at Elmhurst, Ill., (published 1917) "Der Freiheitskampf der Reformation in Lichte der Gegenwart."

than have found their way into the various synods of the United Lutheran Church. When at the time of the Chicago World's Fair (1893) Dr. A. Stoecker, former court-preacher in Berlin, visited in America and co-operated especially with the ministers of the German Evangelical Synod, it took this keen and practical churchman only a short time to see that mistake. He said that the synod should have established itself simply upon the Augsburg Confession and Luther's Catechism.<sup>112</sup> If this had been done, if the Heidelberg Catechism had been omitted from the confessional basis, then the synod would have been in German what for a long time the old General Synod was in English, the "broad church" of Lutheranism. Then the way would have been open at any time for a consistent and natural historic development towards a more confessional position. As it is now, the approach even to the mildest bodies of Lutheranism is made difficult because of a confessional basis which no Lutheran Synod can recognize without denying its faith; not to speak of the misdevelopment which the membership of the body has suffered under the influence of the dualism expressed in that basis.

The fathers of the German Evangelical Synod evidently had in mind to transplant the Church Union of Germany to American soil.<sup>113</sup> But then was a time altogether different from to-day, a time of strong German immigration when it seemed that there would never be an end to German church work in America. Seventy-five years ago there was little thought of a time when the national development towards the English would seriously affect the churches of foreign extraction. Neither was there any thought of a time when the denominational problem would be altogether changed. The problem to-day for the German Evangelical Synod is no longer whether German Protestantism, that is, the followers of the Augsburg Confession and those of the Heidelberg Catechism,

112 Cf. Koch, *Wie lange hinket ihr auf beiden Seiten?*, p. 14 f.

113 Sixteen years ago Dr. Kawerau, then professor in Berlin and member of the Evangelische Oberkirchenrat, said in a critical review of the writer's pamphlet on the Union: The Church Union of Germany is a structure (*Kirchengebilde*) which cannot be transplanted to a country where the historical conditions have not been the same.

can be united in one organization; but the question now is, in the linguistically transitional development of the body: Can the milder type of German Protestantism, doctrinally Bucero-Melanchthonian, but religiously Luthero-mystical in character, enter into a wedlock with "high Calvinism" in the form of Scotch Presbyterianism, or with the churches of the type of American Methodism? It is this problem with which the German Evangelical Synod of to-day sees itself confronted. In the face of this question some of the younger men advise going to Geneva, others insist on going to Wittenberg, and the majority, because of the danger in such movements, urges continuance as an independent organization.<sup>114</sup>

The Lutheran Church is justified in having a special interest in the final outcome of the development of this body, because by far the most of its old members were Lutherans. Because of its entire isolation from the Lutheran Church of America, resulting from literary conflict and practical friction, it is quite natural that in the German Evangelical Synod, especially among its younger ministry, the leaning to the Reformed side of American Protestantism has been growing. Another generation may land the synod in the Calvinistic camp. Is there no way of bringing about a touch between the German Evangelical Synod and American Lutheranism? The development in the Evangelical Synod has been of such a nature that at the present time union would be an impossibility. But if the synod could see its way clear to establish itself upon the Augsburg Confession only, then there might develop a communion of church interests which could be strengthened by free conferences that might lead us more and more to a common understanding in confessional matters.

Some further lessons suggested by this chapter, as well as preceding ones, will be given in a closing article.

114 See in Magazin, Mar. 1919, p. 125 ff., the article by Niebuhr, "Where Shall We Go?" also Minutes of Nebraska District, 1919, p. 14 (6, c.) In Magazin of May, 1919, p. 194, see the article of Henninger, "Why Go At All?" Cf. Koch, Wie lange hinket ihr auf beiden Seiten? p. 7 ff.

Springfield, Ohio.

Hamma Divinity School,

## ARTICLE VI.

## CURRENT THEOLOGICAL THOUGHT

IN ENGLISH. BY PROF. J. A. SINGMASTER

(From the April Quarterlies)

## CHURCH UNION

Dr. Wm. Adams Brown of Union Seminary, in an article on "How We May Unite," in the *Constructive Quarterly* (June) speaks very sensibly of Church Union on this wise:—

No movement for organic union on a large scale can hope for success which is not preceded and accompanied by similar union in the uniting denominations. For each denomination is in its history and traditions an epitome of the church as a whole. It includes the same contrasts in temper and spirit; the same differences in theory and conviction; the same varieties in organization and activity. Highly organized Churches, like the Protestant Episcopal Church, are limited in their power of co-operation with other Christians by the lack of close co-ordination between the different dioceses. Loosely organized Churches like the Baptists are hindered by the strength of their consciousness of the spiritual unity already existing. In each case there is need of a period of education and experiment, not only in understanding the point of view of other Christian bodies, but in mastering the limitations and weaknesses of one's own.

Such education and experiment must follow two lines: first, the line of organization and legislation. Machinery must be devised through which united action can be taken when the conscience of the Church is ready for the step. Such machinery is lacking to-day in most of our larger Churches, or if it exists it is in forms so cumbersome as to be practically unavailable. The war taught

us a lesson here. It showed us, in the first place, that the agencies for union did not exist in the Churches as at present organized. It pointed out, in the second place, the kind of organization which is possible if the will to unity be there.

More important, however, is education in the realm of sentiment and feeling. Existing obstacles to union, as we have seen, are of two kinds: those which spring out of the exaggeration of the importance of external union, and those which spring from its undue depreciation. Each group of extremists fears and distrusts the other, but between them they are strong enough to hamper the action of the more moderate elements which both desire union and think they see how it can be attained.

#### EMPIRICAL ARGUMENT FOR THE IDEA OF GOD

In the *Reformed Church Review* Dr. Theo. F. Herman, in an article on "The Idea of God" finds in Christian experience the best ground for faith in God.

Empiricism is the key to the modern method of ascertaining and establishing the idea of God. And empiricism, likewise, is the keynote of modern apologetics. We are eager and glad to submit our Christian conception of God to the test of universal experience. We claim for it, not the sanction of absolute standards of truth nor the safeguard of infallible authority. Our only claim for it is the sure certification of life and the authentication of history. We believe that faith in the God and Father of our Lord is being increasingly established and vindicated by the facts of universal experience. If not by the lure of the gospel, then by the logic of life, our race is slowly learning that there is a throne in the universe, and that its occupant is the Father of our Lord; that there is a gracious purpose running through the ages, wrought into the very constitution of the universe and finding utterance in the consciousness of mankind; that there is a redemptive power at work throughout all space and time, whose inmost essence is sacrificial love.

And it is from this point of view, it seems to me, that the challenge of our time for the rehabilitation of a living God is felt in its full force and in its rich promise. Through all the tumult and tragedy of our chaotic time there runs a deep undertone. It is the cry of the baffled heart of mankind. Show us the Father and it sufficeth us? Dead are the answers to the riddle of the universe propounded by Haeckel and Hegel. Scientists no longer believe that this world is a soulless mechanism, and philosophers no longer believe that it is a mechanical absolutism. There was no room for Christ in the world of Haeckel; and none in Hegel's world, except in an abstract and ideal sense. But, to say the least, there is abundant room for Christ in Bergson's world of creative evolution and in the modern Vitalism of Driesch. Gone, also, is the ante bellum mood of the masses, their complacent contentment with meat, drink and merriment, their callous indifference to the things of the spirit. Millions in all lands have learned anew that man lives not by bread alone. They thirst for the living God—for a vision of Him that will neither stultify their reason nor violate heart and conscience. They long for the assurance that there is a providential order in this world; for faith in immortality; for faith in a living God, immanent in nature, in history, and in the soul of man for the redemption of the world.

#### BACK TO THE BIBLE

Prof. Voyslav Yanitch of St. Sava College, Belgrade, Serbia in an article on "*Christianity and the Modern Crisis*" published in the *Reformed Church Review* utters the following noble evangelical sentiments:

Let us return to Christianity, to that Christianity which was left to us by the Apostles and Evangelists in the books of the New Testament, so splendidly expounded by many of the Fathers. Let us go back to the old faith in the Christian God, the Creator of the Universe, and to His Son Jesus Christ, Who is the only light of the world.

Let us go back to Christ in the fear of God. We are called by Theodore Roosevelt, the leader of the contemporary American nation, when he says: "To fear the Lord and do one's duty. To fear the Lord in the right sense: to love Him, respect, honor and glorify Him." Let us go back to faith in Christ and reject all false glamor of the liberalism of modern teachings.

Let us go back to the old Church of Christ, to old Christian morals, where matrimony is a sacred thing and adultery, poison. Back to the religion of justice, truth, mercy, goodness, modesty. Only the Christian Church can give peace to the tired human soul. Let us go back to the Christian spirit of the times of the catacombs. Let us go back still to that "conservative Christianity"—as it is called by the spiritual originators of this modern bloody banquet.

Let us go back to the Bible—that greatest book of all centuries, let it find a place in all Parliaments—and in our Serbian too—as it does in the great English Parliament. Let it be to humanity the book of books, dogma of dogmas, and let the Christian teaching there revealed be the greatest law of humanity and let the following divine words said of God to Jesus Navin concerning the Mosaic law apply to every one: This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous and then thou shalt have good success. (Tostina 1, 8.)

#### MINISTERIAL CANDIDATES IN FRANCE

The following significant quotation is from the pen of Victor Monod of Paris from an article in the *Harvard Theological Review* on "The Religious and Moral Situation in France."

The war developed a mind for religious things in a great many men who lived for long months with the thought of death daily present to them. This has led

many grown men to the religious calling. The great Catholic Seminary of Paris has in 1921 about 360 students, a number which it had never before reached. And what is still more remarkable among these 360 students there are 85 who had already made their start in another profession. We find among them a colonel of the general staff, fifty officers of the army, four naval officers, six engineers, manufacturers, tradesmen, etc. The resort of students has been so great that it has been found necessary to decline to admit forty foreign applicants of English speech and numerous Orientals. Thus the large cities are furnishing numerous candidates of every age to the priesthood and if the recruiting of the Catholic clergy taken as a whole remains insufficient, it may be hoped that the lack of numbers may be compensated in a measure by the quality of the recruits.

The Protestant churches have had a similar experience. They also have difficulty in finding pastors for the country churches. But upon the benches of their seminaries also sit officers, men wearing the ribbon of the Legion of Honor, grown men laying aside a profession upon which they had already entered to serve the church. The number of theological seminaries has been raised since the armistice from two to three; Strasbourg having been added to Paris and Montpelier. And in addition to the seminaries, various theological schools have been opened especially for the training of evangelists, missionaries, young women, and the like. The number of students of Protestant theology in 1921 is materially larger than 1914, it reaches almost 150—a high figure, when it is remembered that the number of active pastors is only 1100. But these recruits do not yet suffice to make good the losses of the war, nor the exodus of those who leave the ministry for lay professions that yield a less inadequate support. The rural population has not yet come to the point of making sufficient sacrifices to keep their churches alive and secure to their ministers a situation worthy of their calling.

## A DECADE OF LUTHER STUDY

The above title is given by Dr. Preserved Smith to an elaborate review of Luther Bibliography during the past decade, published in the *Harvard Theological Review*. He groups the studies under 1. Early Life, 2. The Beginning of the Reformation, 3. The Growth of a Protestant Party, 4. Church Building, 5. Lost Years, and 6. Works, Documents, Bibliographies,

The following sentence will be read with interest "Professor Arthur C. McGiffert, who once saw in Luther 'the conservative and intolerant' man who introduced a regime of religious bigotry for a long time as narrow and blighting to intellectual growth as Roman Catholicism at its worst and whose 'ideals of liberty were not ours' now asserts: 'Not justification by faith is the central principle of the Protestant Reformation, but freedom for human service.'

Dr. Smith has rendered valuable aid to Luther Study by his diligence, discrimination, and especially by his appreciation of the central figure of modern history.

## THE REFORMATION

Prof. F. J. C. Hearnshaw of King's College, London, speaks with great discernment of the Reformation in his article on "The Kingdom of God" in the *Hibbert Journal*.

In vain did Councils seek to reform the Papacy and to restore the Kingdom of God; in vain did Dante pour forth the thunder of his lamentations and denunciations, calling upon the Caesar of his day to repeat the regenerative work of Constantine and Charlemagne; in vain did Marsiglio of Padua announce that the true Kingdom of God was not the reprobate Papacy but the ever-pure democracy of Christian men and women. It had to be left to the Reformation to accomplish by violence what reformers had been unable to achieve from within by a long process of peaceful persuasion. The Reformation dissolved the mediaeval illusion of a terrestrial Kingdom of God, whether it were an Empire supreme over things

spiritual; a Papacy supreme over things temporal; or a visionary *Respublica Christiana* in which Emporer and Pope ruled as co-ordinate authorities, joint representatives of the pre-eminent Deity. It brought to an end the mediaeval confusion between the Church and the World. It revived the ancient spiritual ideal of the inward Kingdom of God, re-emphasized the personal nature of religion, recalled men to faith and good works and turned their hopes once again to the future Kingdom of Glory. No doubt the world has profited by the mediaeval efforts, however unsuccessful, extended over a thousand years, to bring the government of mankind into harmony with the divine will. Much was accomplished during that millenial period, both by Emperors and by Popes, to repress wickedness and vice and to encourage true religion and virtue. But the main lesson of the failure of the theocracy of the Middle Ages is that the Church and the World are for ever distinct; that no alliance between God and Mammon is possible; and that the Kingdom of God cannot be established by carnal means, but must come (if it come at all) without observation, by the silent working of the Divine Spirit upon the souls of individual men.

#### PROTESTANTISM IN PERU.

The Rev. Jno. A. Mackay of the Free Church of Scotland Mission, Lima, Peru, in his article on "Religious Currents in the Intellectual Life of Peru" published in *The Biblical Review* speaks as follows of the need of Protestantism in Peru:

From what I know of the inner lives of even those who are sentimentally interested in Catholicism and the religious proplem, only Protestant Christianity can save Peru for God and virtue, and I dare to say that the same is true of the other Latin lands. But if the present situation is to be met with the seriousness it merits, the following considerations should be attended to. It is perilous for the future of the Protestant missionary cause in South America to make it appear as part of a program

of pan-Americanism, as for example, pan-Americanism in its religious aspect. Let the term pan-Americanism be blotted out of missionary literature as a term that is dyed with a significance that is not congenial politically or sentimentally to many of the most serious minds on this southern continent. Let Protestantism stand in its own light, presenting its Bible and its Christ, and let a serious effort be made to interpret it to South America in its historic and religious aspects. And, above all, if India with its castes and its pariahs has needed special emphasis laid on the tragic and the compassionate aspects of the person of the Lord, South America with its long centuries of bleeding images and priestly precepts needs that He be presented in all His masculinity and authority:

#### LUTHER AT WORMS

In the same Review, Dr. W. H. T. Dau has an article on "Luther at Worms" of which the editor says the following:

This contribution to the study of the life of Luther has been made upon the basis of original sources. We have here shown, first the causes which led to Luther's citation to appear before the Diet, which action was contrary to, and in defiance of, the canon law then in force. A second feature of the article is the great care with which the actual events connected with Luther's appearance before the Diet have been traced out and described. We are able to follow the Reformer point by point in his journey to Worms and to appreciate the opposition and treachery that infested his way. Now and again his character shows itself in some difficult point, but always he is the unswerving, faithful, courageous follower of his Lord, as evidenced by his prayer during the Diet, which Professor Dau quotes. Other documentary material serves to impress one with the character of the times and with the general difficulties encountered by those whose labors four centuries ago made Protestantism a mighty Christian force in the world.

## THE CHRISTIAN APPROACH IN THE NEAR EAST

In *The International Review of Missions*, Dr. Sherwood Eddy in writing of "the Christian Approach in the Near East" gives a hopeful outlook. We note particularly his opinion that "there must be much more conviction concerning the infamy of sin and proportionately less comparison of the respective merits or truth of the religions."

At the close of the month of meetings in five principal centres in Egypt, a group of Christian workers met to consider the outlook for a friendly approach to our Moslem brethren. As the result of this conference the following principles were suggested:

1. The immediate withdrawal of all controversial literature which in the end proves to have a hindering effect on the Mohammedans, especially the literature which is unnecessarily offensive, if on the attack, or bad tempered, if on the defensive.
2. The only literature for Moslems which should be suffered to remain is literature of a suasive, informative type, e. g., invitations to read the Bible, studies of aspects of the redemptive work of Christ.
3. Mohammed will have to be left severely alone.
4. Modifications in the style of preaching should follow the same lines as the literature. There must be much conviction concerning the infamy of sin and proportionately less comparison of the respective merits or truth of the religions.

In the light of the meetings held throughout the Near East and of altering political conditions in Turkey and Egypt and throughout the Mohammedan world, we believe that the time is ripe for a direct, friendly and loving approach to our Moslem friends with the good news of life abundant in Jesus Christ.

Gettysburg, Pa.

## REVIEW OF RECENT LITERATURE.

## ARTICLE VII.

## PRACTICAL THEOLOGY

*Christianity and International Morality.* By E. H. F. Campbell, M.A. With an Introduction by A. H. McNeile, D.D., Cambridge. W. Heffer and Sons, Lit.D. 78 pp.

In writing in the opening chapters on the Period of the Middle Ages, the author says,—“The fact is, however, that the rise of the Papacy meant the decline of Christianity.”

Continuing, further on, in his discussions on “Protestantism and International Ethics,” the author writes,—“A whole series of nationalities grow up and fight each other in a spirit of relentless competition until we find Frederic the Great, and Louis XIV ranged one against the other, Frederick championing new political ideas closely identified with Protestantism, and Louis the old, those closely identified with Catholicism.”

In the chapter on the “Pendulum of History,” the author writes,—“The essence of Bismark’s great structure was that all men have not the same rights material or spiritual, all men are not in any sense equal”

In writing about the “Church and League of Nations”, the author states, “But we cannot face the future without some international *μετριονα*,” “a change of mind of all the civilized nations, a corporate repentance on the largest scale.”

In conclusion we read, “Christianity can and must solve all world problems. The task is beyond men, but God is interested,” and “man’s extremity is God’s opportunity.”

The book is well printed, small and neatly put together, but brings no new thought.

HENRY C. OFFERMAN

*Education for Self Realization and Social Service.* By Frank Watts, M.A., London. University of London Press, Ltd., 18 Warwick Square, E.C. 4. 1920. 275 pp.

This book, one of the volumes of “The Humanist

Series" is by the lecturer on Phychology in the University of Manchester, who is also author of "Echo Personalities."

The author writes, "We have our Don Quixotes among us to-day, and we imagine, because they are professors and inspectors and respectable men generally, that they must be free from delusions."

Further on we read, "The parent who solves every difficulty for his child is the enemy not only of the child, but of Society."

Still further, we read, "Every educational scheme worthy of the name will make it possible for us to exploit the a-logical impulses and instinctive tendencies in the interests of a more abundant, and higher type of life."

Most modern, is the idea expressed, "Mr. Kenneth Richmond once pointed out, that the act of writing is in itself a powerful deterrent to the flow of inspiration in young children....."

The concluding sentence reads, "Ever balanced in his interests in past and present, in theory and practice, in concrete circumstances and abstract principle must the teacher go forward with his heart set upon the future that is yet to be."

As is evident, and as the author states in his preface, this is a book written primarily for teachers of the young. Written in a country where the phychological study of Education is perhaps further advanced than in our country, it is a book that could be safely recommended to every up-to-date education.

HENRY C. OFFERMAN

*A Prison Chaplain On Dartmoor.* By The Rev. Clifford Rickards. New York. Longman Green and Company. 1920.

This book is interesting as giving odd, and unusual experiences, in a place which most of us know only from the outside. It tells of humorous and tragic anecdotes that transpire behind prison bars. It makes wholesome reading, because it is written in a sympathetic vein. To all who have of the "milk of human kindness" it is recommended.

HENRY C. OFFERMAN

*The Portrait of the Prodigal.* Life Studies in the Experiences of the Prodigal. By Joseph Nelson Greene. The Methodist Book Concern, New York. 12mo. 215 pp. \$1.50.

The parable of the prodigal son has often been called "the Pearl of the Parables." Probably more sermons have been preached on this parable than on any other passage of the Scriptures of equal length. But our interest in it is perennial. It might seem as though nothing new could be said on it. But at least some of the old things can be said in a new way. The author of this volume seems to have found a new path. At least he has found a very fresh and interesting way of presenting the old lessons. As he tells his readers in his brief "Foreword," his aim is not to offer a theological discussion of the parable. He approaches it entirely from the psychological and the practical standpoint. He claims that "the prodigal is more a type of the universal man than he is a type of the sinner seeking and finding God."

There are ten sermons in all. The titles of these are indicative of the particular phases of the prodigal's experience which each one discusses. They are also illustrative of the author's gift for striking and suggestive statement of the truth. Hence we quote them: The Desire for Self-Assertion; The Quest for Experience; the Penalty of Waywardness; The Descent into Degeneracy; The Pitiless Distress; the Enthronement of Sanity; the Resolve for Reformation; The Return to Normality; The Honest Confession; The Parental Reception.

The thought is always clear. The style is fresh and vigorous, often very beautiful. There are many literary references that indicate a wide and varied reading, and many fresh and homely illustrations drawn from common life that give evidence that the preacher has lived close to the people and has been a constant and careful observer of them. It is safe to say that all who read these sermons will find both pleasure and profit in doing so.

JACOB A. CLUTZ

*Evangelism.* By F. Watson Hannan. The Methodist Book Concern, New York. 12 mo. 251 pp. Price \$1.50 net.

Dr. Hannan is now the head of the Department of Biblical Theology in Drew Theological Seminary at Madi-

son, New Jersey. He is unusually well qualified to discuss the subject of Evangelism of which he treats in this volume. As a pastor he was thoroughly evangelistic in his preaching and methods of work and as a result is credited with constant accessions to the membership of his churches. Since he has become a teacher he has given even more careful study to the principles and methods of modern Evangelism. We have the rich fruits of both his study and his practice in this book.

The book is divided into four parts dealing respectively with "General Evangelism," "Pastoral Evangelism," "Sunday School Evangelism," and "Practical Evangelism Conserving Results." The author announces as his chief aim in the writing of the book "to give to young ministers a broader view of evangelism than is sometimes held by showing how fundamental it is to all church activity, and thus helping them to be more efficient evangelistic pastors. It is hoped, however, that laymen also may be stimulated by it to a larger and more thorough evangelistic endeavor."

Dr. Hannan is of course a Methodist and he writes from the standpoint of the Methodist preacher and pastor. But his discussion of the subject is broad and sane, and his book abounds in valuable discussions and suggestions that will be valuable to every pastor who is eager to win souls to Christ and to have a share in the bringing in of the kingdom of God.

JACOB A. CLUTZ

*From Slave to Citizen.* By Charles M. Melden, Ph.D., President of New Orleans College. The Methodist Book Concern, New York. 12 mo. 271 pp. Price \$1.75 net.

It is doubtful whether the American people have before them at the present time any more important or more difficult problem than the one which arises from the presence among us of some twelve millions of Negroes. It is one of the hopeful signs of the times that more and more thoughtful and patriotic men in the South as well as in the North are giving themselves to the serious study of this problem and to the task of finding the best possible solution of it. This volume is one of the latest and more important contributions to this task. President Melden has spent sixteen years in educational work among the negroes in the South. His work has naturally brought him into close touch with all classes of the col-

ored race, and also into sympathetic contact with the white people of the South. He has thus had every opportunity to study the subject in all its phases, and is especially well prepared to speak, or write on it both with understanding and with a degree of authority.

The discussion is arranged under five main heads, The Goal, the Obstacles, the Helps, Progress and Achievement, and What of the Future? The general spirit of the discussion is well expressed in a sentence or two of the "Foreword" written by the author himself: "The purpose of this book is irenic. It is written with a sincere purpose to promote good will and a kindly sympathy for the Negro, who forms one ninth of our entire population. My plea is that he be recognized and accorded treatment as a member of the human family, a child of the All-Father, a participant in the benefits of the atonement of Jesus Christ."

The general spirit and purpose of President Melden's book is so well expressed by Bishop Thirkield, of the Methodist Church, in a brief introduction to the volume, that we quote this paragraph: "His purpose is constructive. The book has the merit of presenting a definite program. It looks to the future. It recognizes the fact that in a democracy, citizenship with its duties and privileges must in the long run be recognized. Democracy means not the wiping out of racial preferences, but the recognition of racial gifts and endowments. If we hold the Negro to the standards of our democracy, we must train him to meet this responsibility; but it is unfair to require of the individual of any race, that before he is given a man's chance the entire race should reach a prescribed standard. The sacredness of personality should be recognized. Men should be treated as individuals, not en masse. Facts prove that Christian recognition does not tend to race amalgamation. We should create in the Negro a spirit of hope. The hopelessness of dire poverty and the atmosphere of repression and injustice among large groups of any race in whatever section constitute a menace."

JACOB A. CLUTZ

*The Pulpit and American Life.* By Arthur S. Hoyt, Professor of Homiletics and Sociology, Auburn Theological Seminary. The MacMillan Company, New York. 12 mo. 286 pp. Price \$2.50.

No American writer on Homiletics has made a more

valuable contribution to the literature on the subject than Professor Hoyt. This is his fourth volume dealing with the general subject, and they are all of a very high order of merit. A special interest attaches to this latest volume from his pen by reason of the announcement in the dedication that it is published "in memory of the one hundred years of Auburn Seminary and the men it has given to the American pulpit."

The book contains twelve chapters. The first seven are studies of some of the greatest American preachers, such as Jonathan Edwards, Lyman Beecher, William Ellery Channing, Horace Bushnell, Henry Ward Beecher, and Phillips Brooks. The very first one is a sympathetic study of "the Puritan Preacher." Then follow five chapters on "The Old and New Evangelism," "Some Distinctive Contributions to the American Pulpit," "The Present American Pulpit," "The Pulpit and Social Welfare," and "The Pulpit and the Nation."

Those who are familiar with Professor Hoyt's style of thought and writing will know what to expect as they follow him through his discussion of these various and varied topics, and they will not be disappointed. Those who may not have read his earlier volumes should read this one and the probability is that they will then want to get the others and read them also.

There is not a pessimistic note in this volume. Professor Hoyt knows nothing of the decadence of the pulpit of which we hear so much from a certain class of critics in these days, mostly men with whom the wish is father to the thought. It is easy to find faults when that is what you are looking for, especially if the vision is colored by prejudice and ill will. In the chapter on "The Present American Pulpit," Dr. Hoyt insists that there has been no intellectual or moral decadence of the American pulpit. On the contrary, he thinks that the pulpit has gained greatly in what has been called "the humanness of preaching," by which is meant a "keen and sympathetic observation of life and the speaking of the divinest truth in the terms of human experience." He believes that it has gained also in variety. "We have no longer a single, commanding mind, as Edwards in the eighteenth century or even Bushnell, or Beecher or Brooks in the nineteenth to form definite ideals of message and method, and to be studied and followed in definite laws for the common man. . . . There are so many good preachers—more than ever before, good in the sense of presenting a living truth, and a truth that comes from

their life—in a wealth of attractive, persuasive forms, that it is no longer possible for one man to tower so much above the rest. The absence of striking figures is not due to the poverty of the pulpit but to its excellence."

One danger is recognized, the danger of "less reliance upon the thorough grasp of the truth and more trust in brightness of speech and attractiveness of person." He also grants that "some have lost the evangelistic purpose, the passion for souls, the urgency of appeal." This he deplores, and then adds very truly, that "we do not understand the Gospel or the human heart if we ignore sin and the redemptive power of Christ."

JACOB A. CLUTZ

*The United States and Canada.* By George M. Wrong, Professor of History in the University of Toronto. 12mo. 191 pp. \$1.25.

This volume is made up of a course of six lectures delivered during the academic year of 1919-1920 at Wesleyan University, Middletown, Conn., on the Bennett Foundation. The general purpose of this Foundation is "the promotion of a better understanding of national problems and of a more perfect realization of the responsibilities of citizenship." These lectures comprise the Second Series. In a brief introductory note the committee which is entrusted with the duty of selecting the lecturer from time to time assigns as its reason for selecting Professor Wrong to deliver the second course on the Foundation a "hearty recognition of the closer sympathy which had drawn the two sister nations of English speech on this continent to one another in the comradeship of arms, of ideals, and of losses in the World War. It was also made "in appreciation not merely of Professor Wrong's high scholarship as an historian, but also of the fine spirit in which he has ever exemplified his conviction that the English-speaking people, especially on this continent, should live together in friendship and work together for the advancement in the world of liberty, self-government, and peace."

The reading of the lectures fully confirms the judgment of the committee. They show a thorough knowledge of the subject discussed, and exhibit a fine spirit throughout. Without any tendency to flattery the fullest recognition is given to the strong points of American citizenship, forms of governments and ideals. At the same time, the corresponding virtues of the Canadian

people and political organization are presented with equal clearness and force, but with no suspicion or suggestion of undue pride or boastfulness. It would be a good thing if every citizen of the United States would read these lectures.

We have found the last three especially interesting and informing. Lecture IV discusses "Likenesses and Contrasts in the Federal Systems of the United States and Canada." Lecture V explains "the Place of Canada in the British Commonwealth," and Lecture VI presents a glance into "The Future."

Speaking in the last lecture of the British Commonwealth, as a whole, and the United States, Professor Wrong says very truly: "At this moment these two peoples are the strongest force ever known in human history. In natural resources they surpass any measure which can have been imagined in earlier ages. They have coal and iron, gold and silver, timber and rich agricultural lands, and climatic conditions the most suitable for human effort. They have the power to say of evil forces working in international affairs that they shall not prevail, power to hold malignancy in check, power to restrain ignoble greed among the nations for territory and plunder. It is true of each of the two great English-speaking states that they have no unachieved ambitions to make them discontented and restless in respect to things as they now stand in the world. Germany was conscious of power within herself; she felt that the acknowledged scene of her dominance was not adequate to her capacity; and she waged war in order to enlarge her borders. There is no temptation to the English-speaking peoples to attempt anything of the kind. They will not give up what the fortune of history has brought to them; but they desire nothing that anyone else holds. Neither of them has any ambitions which menace the other. They speak the same language and can understand each other's thought. They are both great trading and industrial nations. Both know perfectly well that peace is their highest interest. If they stand together for human well-being, they can at least make the world safe from the menace of great wars."

JACOB A. CLUTZ

*Church Cooperation in Community Life.* By Paul L. Vogt. The Abingdon Press. 12 mo. 171 pp. \$1.00 net.

The writer of this book has been for some years past an official of the Board of Home Missions and Church

Extension of the Methodist Episcopal Church. As such his duties have taken him to all parts of the United States, and he has thus had a rare opportunity to study the problems dealt with at first hand. His purpose in the book is to use the knowledge thus gained to bring both the rural pastors and the several organizations which are working in country districts to a fuller and better realization of the nature and importance of the problems involved. Some of the specific topics discussed are, "Preliminary Definitions," "The Basis for Community Service," "The Economic Challenge to the Church," "The Social Challenge to the Church," "Building for Community Service," "The Church and Rural Public Thought," "Adjusting the Local Church to the Community," "The Church and Other Rural Agencies," etc.

JACOB A. CLUTZ

*The Devotional Life of the Church Worker.* By Walter E. Schuette. Lutheran Book Concern, Columbus, Ohio. 24 mo. 92 pp. Price 45 cts.

In these days of multiplied organizations in the churches, and intricate systems and the constant rushing around to do things, there is great danger that the time and the attention of the church worker may become so absorbed in the managing of machinery, and in its rattle and clatter, that he will forget to care for and develop his own spiritual life. The author of this delightful booklet has recognized this peril and has sought to guard against it by a series of very brief but telling little essays or conversations, discussing the peril itself and offering suggestions as to the best way to overcome it.

JACOB A. CLUTZ

*The Bride of Mission San José: A Tale of Early California.* By John Augustine Cull. The Abingdon Press, New York. 12 mo. 448 pp. Price \$2.00 net.

As indicated in the sub-title, this is a novel that deals with life in California in the early days. By early days is meant the period of time during which the question was to be decided whether California should become a province of England or of the United States when it would break away from its allegiance to Mexico. Plots and counter-plots were abundant as the friends of each of these solutions of the problem sought to gain the advantage over the other. The culmination and the decision

came when the American fleet sailed into the harbor of Monterey, the capital of the province, and taking possession in the name of the United States raised the stars and stripes over the city. This was on July 7, 1846. A few days before the inhabitants had revolted from Mexico and proclaimed California an independent republic. The story is well written, and the reader gets a graphic picture of life in the old Spanish missions and among the wealthy land owners who formed the chief part of the population. An interesting love story runs all through it and throws an attractive glamor of romance over the scene.

JACOB A. CLUTZ

*The Child: Its Relation to God and the Church.* By Carl T. Eltholtz. The Methodist Book Concern. New York City. 24 mo. 56 pp. Price 50 cents net.

The following quotation from the first chapter of this booklet will indicate the author's theological standpoint and give his main thesis: "All little children are God's children, because Jesus died to redeem them by his precious blood. They are standing in a justified relation to God through grace, and they continue to remain in this relation until they by willful sin throw away the unconditional benefits of the atonement." Hence it should be the main purpose and effort both of Christian parents and of the Church to keep the children for God from their childhood. The book is largely made up of quotations from various Methodist writers intended to establish this contention.

JACOB A. CLUTZ

*Mission Studies. Historical Survey and Outlines of Missionary Principles and Practice.* By Edward Pfeiffer, D.D. Lutheran Book Concern, Columbus, Ohio. 12 mo. 469 pages. Price \$2.50.

This is the most thorough and, on the whole, the most satisfactory treatment of the subject of Missions from the Lutheran standpoint that we have in the English language. The author is Professor of Theology in the Evangelical Lutheran Seminary at Capital University, Columbus, Ohio. The fact that a third edition of his book has been called for is evidence both that it fills a felt need and that it fills it well. This is especially true of this third edition, which is by no means a mere reprint.

The first edition was published in 1917 and was somewhat fragmentary. A second edition was put out in 1920, called for especially by reason of the changes which had been brought about by the great World War. This was considerably enlarged and an effort was made to bring the data up to date. But the third edition is practically a new book.

In the Preface to the third edition the author gives this account of the changes made: "In the present edition the author has carefully considered and outlined the situation and outlook of the imperiled German missions in foreign fields, and has given the work of the different Lutheran synods of our country ampler treatment. Many sections have been reconstructed; others, on topics of special interest, have been amplified; and new sections have been added, as, for example, on Jewish missions and on Roman Catholic missions. By the use of the latest available reports, statistics and the rapidly moving events in all mission lands have been brought down to the latest possible date."

The discussion is divided into Four Parts. The First Part covers "The Historical Background of the Missionary Enterprise, and does so in a very full and satisfactory way in seven chapters. Part Two deals with "Missionary Principles in General, with Particular Application to Foreign Missions," in twelve chapters. The Third Part is concerned with "Home and Inner Mission Work," giving two chapters to each division. The Fourth Part contains three chapters on "The Nurture of Missionary Life in the Home Church. "There is an Appendix in which the author gives a number of suggestive outlines for Mission Study Classes and Reading Circles, and also a very extensive Bibliography. A very excellent Index completes the volume.

The work in all the departments is very carefully and very thoroughly done. Naturally, readers who may be especially interested in particular subjects or phases of the work may not find their favorite topics treated as fully as they might think desirable. But this is inevitable in a book which was intended to cover the whole subject. It has seemed to us that the fine organization and work of the Women's Missionary Societies in the former General Synod, General Council and United Synod, and since the Merger in the United Lutheran Church, should have been given fuller recognition. But this may be only because of our special interest in this great movement.

The whole Lutheran Church is certainly greatly indebted to Dr. Pfeiffer for having given us so excellent a text-book, and we have no doubt that it will be used very widely and very generally as a basis for the study of Missions both in the regular curriculum and in volunteer study classes in our colleges and seminaries, and also in Summer Schools and congregational Work. We especially commend the volume to the reading and study of pastors and the lay leaders, both men and women, in our churches. It will give them a new vision of the possibilities and responsibilities of our Church, and will also furnish them with the materials and the incentives for more aggressive work in the task of bringing all the people to a similar vision and interest. We are in heartiest sympathy with what the author says, that "the time is at hand when our pastors more generally, must lead their people to a more intelligent and comprehensive grasp of the missionary enterprise, to the end that they may more fully and joyfully respond to the marvelous opportunities of twentieth century missions."

JACOB A. CLUTZ

*Rural Social Organization.* By Edwin L. Earp, Professor of Sociology, Drew Theological Seminary, Madison, New Jersey. The Abingdon Press, New York. 12 mo. 144 pp. Price \$1.00 net.

Professor Earp has devoted much time and labor to the study of the rural church problem and the many questions that arise in connection therewith. He has written a great deal on the subject, and always in a sane and helpful way. In this new volume he has had in mind especially the training of rural ministers to understand and appreciate the great importance of the rural field because of its relation to the country as a whole. He has tried to "visualize the task the country church has to perform in our day if it is adequately to fulfill its functions in the community and have a vital part in molding the new rural civilization now in the making". He suggests in the Preface that besides serving as a textbook in colleges and theological seminaries, it may be used as a text for summer school courses for rural leaders, and in Bible classes and institutes.

The discussion is divided into two parts. Part I deals with "Rural Social Organization Principles," and is probably the more important part of the book. There are eight chapters in this part. The titles are, of Chapter I,

Some Fundamentals of Social Organization: Chapter II, The Larger Social Values in Rural Life; Chapter III. Method in Rural Social Organization; Chapter IV, Rural Economic Organization Principles; Chapter V. Rural Social Organizations; Chapter VI, How to Organize a Rural Community; Chapter VII, A Declaration of Purposes of a Rural Community Organization; and Chapter VIII, The Framework of a Rural Society.

Part II is on The Social Functions of Rural Institutions. It has twelve chapters with such titles as, The Social Functions of the Rural Home, Farmers' Organizations, Tenantry, Good Roads, Marketing Farm Products, etc. Some of these topics seem a little remote from the spiritual work of the church and Sunday school, yet there is a sense in which everything that has to do with country life has to do also with the life and the work of the country church. It is all at least worthy of the study of the rural pastor and will help to make him more efficient in his work.

JACOB A. CLUTZ.

*Primary Method in the Church School.* By Alberta Munkres. Professor of Religious Education, Boston University. The Abingdon Press. New York. 12 mo. 242 pp. Price \$1.50 net.

The newly awakened and rapidly growing interest in the educational task of the Christian Church is bringing a multitude of text books from the presses of our leading publishing houses. This volume belongs to the "Community Training School Series" being published by the Abingdon Press under the general editorship of Norman E. Richardson. It is concerned with the problem of teaching religion to children of six, seven, and eight years of age. The first chapter deals with the study of the child himself. Then follow twenty chapters in which the author treats of the materials to be used in the instruction of the children, and of the methods to be employed in handling these materials. To quote from the general editor's Introduction, "The work of the church school as studied in this volume is divided into three parts: worship, with a study of music, and devotional programs; instruction, which deals with various methods used in teaching primary children, with an emphasis upon story-telling; and expression as shown by means of hand and dramatic activities as well as in conduct."

One of the most interesting parts of the book are the six or more chapters devoted to story telling including

such titles as "Structure of the Story," "Preparation of the Story," "Making the Story Grip," etc., and not the least interesting part of this is the series of reproductions of the drawings actually made by some of the little children to express their own understanding of such stories as the crossing of the Jordan river by the children of Israel, the baby Moses, the building of a house for God's worship, etc. Every Sunday School teacher would receive great help by the reading and study of this suggestive volume.

JACOB A. CLUTZ

*The Paradox of the World.* Sermons by John Oman, D.D. Cambridge University Press, London., and the Macmillan Company, New York. 8 vo. 292 pages.

Who is John Oman? We do not need to read many of the sermons composing this fine volume to learn what he is, that he is a great preacher with a strong and vigorous mind and a wonderful gift of forceful expression. But all the more because of this we would like to know who he is, where he preaches, what his church affiliation is, etc. It may display colossal ignorance and an unpardonable provincialism not to know all these things, but the simple fact is that we do not know them and we would like to. Why do not all publishers do, as one does now and then, print with their books a brief biographical note telling who and what the author is? In this day of many great writers and of the making of many books it is impossible for us all to know all about all the men whose books we may enjoy reading.

Well, anyhow, this is a worthwhile book. It contains twenty-one sermons, the title of the ninth of which gives title to the volume, "The Paradox of the World." Some of the other titles are "The Signs of the Times," "God's Instrument and God's Agent," "God's Ideal and Man's Reality," "A Distressed Mind and Untroubled Heart," "Wrong Waiting For God," "A Name of Appearance and a Name of Reality".

Just to give a taste of Dr. Oman's style of thought and speech we quote a single paragraph from the sermon which gives title to the volume: "At times, when you are sensitive and sore, you have no doubt been tempted to think that nothing equips for the battle like hardness of heart. Yet it is not the rigid bough which weathers the storm, nor the granite cliff which encroaches upon the sea, nor the heart hardened to bone which stands the

strain of living. On deepest reflection must you not find the mood which you envy the hard hearted to be hasty and shallow? On the contrary do they not miss all that is best? Is it not just the love which ever draws the heart upwards and keeps it tender and sensitive and responsive to all around it, the love to God which loves all He seeks and all for whom He seeks it, that is the one supreme condition for getting out of life its highest good and finding the true meaning of all experience? And surely love alone can face all experience, making no selection from it of what is easy and pleasant and profitable, but finding also pain and conflict and opprobrium and death itself turned by its own alchemy to serve its own uses."

JACOB A. CLUTZ

*Logan, the Mingo.* By Franklin B. Sawvel, Ph.D., Member of the Historical Society of Pennsylvania. Richard G. Badger, Boston. 8 vo. 110 pages. Price \$1.50 net.

In this volume Dr. Sawvel has given us a very interesting account of one of the most interesting and important characters among the Indian tribes with which our forbears came into contact in the settlement of New York, Pennsylvania, Ohio and Virginia. Logan was born about 1725 in the neighborhood of what is now Auburn, New York. A few years later his parents moved to the present site of Sunbury, Penna. His father was the son of French Canadian parents but had been captured by the Indians when a child and brought up among the Oneidas. His mother was of pure Indian blood. Logan's great ability was early recognized both by his own people and among the white settlers and his influence, which was very great, was generally exerted in favor of peace. For a short time after his entire family had been treacherously murdered by some lawless whites he devoted himself to seeking personal revenge for the outrage, but he would not embroil his tribe in the conflict. The author says of him that "no better Indian called forth so much verse and eulogy and left a name and fame impressed on so many nations as Logan."

JACOB A. CLUTZ

*The Problem of Christian Unity.* By Various Writers.

The MacMillan Company, New York. 12 mo. 121 pages. \$1.75.

Christian Unity, or Union, is one of the burning questions of the day Lutherans have not been so much inter-

ested in this question as some others because we are accustomed to lay the stress on agreement in doctrine rather than on mere organic union. According to the Declaration of Principles adopted at Washington, "Union of organization we hold to be a matter of expediency; agreement in testimony to be a matter of principle." But in many of the other churches it is held that the organic union of the entire Christian Church is essential to the realization of our Lord's ideal and to the success of his kingdom. Hence much attention is given to the subject among them.

The present volume is an important contribution to the discussion of the problem. It contains seven papers by as many men who are all recognized as leaders in their several fields of thought and Christian activity. Dr. Cadman writes on the question, "Can A Divided Church Meet the Challenge of the Present World Crisis?"; Bishop Garland on "Steps Toward Organic Union"; President McGiffert on "Causes Leading Up to Disunity"; Bishop McDowell on "Obstacles in the Way"; Robert E. Speer on "Unity in the Mission Field"; Dr. Henry Sloane Coffin on "The Mind of the Master"; and Bishop Ethelbert Talbot on "The Next Step."

In a brief Introduction to the volume Dr. Frederick Lynch, editor of *Christian Work* says of the papers as a whole, "Here one finds historic survey of the movement, the causes of disunion, the obstacles that lie in the way of unity, outstanding instances of reunion, especially as found in mission fields, a survey of endeavors now being made, and suggestions for immediate steps. It is a remarkably suggestive and stimulating series of papers and perhaps the most comprehensive treatment of the whole subject of reunion that has yet appeared in America."

JACOB A. CLUTZ

*The Words of the Crucified.* By W. J. L. Sheppard, M.A., Vicar of Holy Trinity, Ripon. Published S. P. C. K., London, and The Macmillan Co., N. Y. Cloth. Pp. 63.

This booklet contains brief devotional addresses, each closing with a suitable Collect, on the seven words spoken by our Lord on the cross. These addresses are very suggestive and will be found valuable by pastors in

preparing for Holy Week services. The Collects are especially commendable.

J. A. SINGMASTER

*A Wonderful Morning; An Interpretation of Easter.*

By Dr. James H. Snowden. Decorations by Maud and Miska Petersham. The Macmillan Co., N. Y., 1921. Cloth. Pp. 155.

The wonderful morning is, of course, Easter morning, when a new light of life and hope dawned upon the world. Dr. Snowden retells the story of our Lord's resurrection in a graphic and convincing manner. He shows by a citation of indisputable evidences that the resurrection is a blessed fact. The book is a valuable apologetic. At the same time it is practical and devotional.

J. A. SINGMASTER

DOGMATICS.

*The Mighty Fortress of Our Faith.* Doctrinal sketches by Rt. Rev. Paul Bard, D.D., of Mecklinsburg-Schwerin. Translated by Dr. Andreas Bard, of Kansas City, Mo. Published by The Lutheran Literary Board, Burlington, Iowa, 1921. Paper covers. Pp. 67. Price, 45 cents.

This finely translated little work on Christian teaching is worth more than the price and is well worth reading by clergy and laity. After the Introduction, with its definitions and defence of the Bible as the Word of God, there follows a presentation of the Doctrine of God, of Man, of Salvation, and of the Last Things. We have, therefore, theology in a "nut shell." The author is evidently an orthodox Christian scholar who knows how to write simply and clearly about deep fundamental truths. The various points in the discussion are enriched by brief, pertinent quotations from ancient and modern authors—Greek, Latin, German, French, English and American.

J. A. SINGMASTER

## HISTORICAL THEOLOGY

*Four Hundred Years Ago.* The Diet of Worms and Luther's declaration before Charles V, the German Empire, and the Church of Rome. By Robert Neumann, D.D. Lutheran Literary Board, Burlington, Iowa. Paper, Pp. 16. Price, 15 cents.

This is a well-told story of a great event. The characters, with Luther as the center, stand out vividly. The movement of the events is well portrayed, and the striking speeches adequately reported. The price of this brochure makes it available to all.

J. A. SINGMASTER

## EXEGESIS.

*The Parables of the Kingdom.* A course of lectures delivered by the late Henry Barclay Swete D.D., F.B.A., Regius Professor of Divinity in the University of Cambridge, England. Published by the Macmillan Co., New York. Cloth, pp. 212.

Dr. Swete was a learned and prolific author. The present posthumous volume sustains his reputation for soundness and clearness of faith and simplicity of style.

The parables considered are those only which refer to the Kingdom, eight of which were spoken in Galilee and ten in Judæa. These parables set forth the spiritual and ethical sovereignty of Christ. This sovereignty is a kingdom of heaven, from above, of the eternal order, and yet it has its seat in man; it is within man.

The method of treatment is first a brief introduction, then the text in Greek and in English in parallel columns, and finally brief, lucid comments. After this consideration of the parables comes a third general division in which is summarized the teaching of the parables. "In the parables we hear, without any doubt, the very voice of Jesus Christ, teaching the mysteries of the kingdom to those who have ears to hear." The subjects presented in the third division are The Kingdom of Heaven, The Only Son, The Present Visible Church, The Individual Life, Human Responsibility, the Problem of Evil The Final Issues of Evil, Future Rewards, Divine Forgiveness, The Coming of The End.

The editors say in the preface that these lectures drew a large class of students and were greatly appreciated.

Dr. Swete knew how to combine maturity of learning and insight with direct application of truth to life in language at once simple and graceful. We commend this volume especially to the younger clergy. It will help them in the grasp, as well as in the expression, of religious truth.

J. A. SINGMASTER

#### MISCELLANEOUS

*A Service of Love in War Time. American Friends Relief Work in Europe, 1917-1919.* By Rufus M. Jones. Published by the Macmillan Co., New York, 1920. Cloth. Pp. xv, 284. Illustrated. Price, \$2.50.

This is a war book of permanent value, because it gives a true view of conditions in Continental Europe during and after the war. Many trustworthy private letters give the book vividness and variety. The literary execution by Dr. Jones is admirable.

The book is in part an "apology" for "conscientious objectors", especially Friends, Mennonites and Brethren, whose belief is that no war is ever justifiable, and who, under no circumstances, will engage in any purely military service. Of course, such a faith is inexplicable to most men, and is regarded as fanatical, however heroic it may be in accepting cruel punishment rather than surrender.

The book is also in part an arraignment of the United States Government for the severity and injustice inflicted upon non-combatants. It is pitiful to read how many of these misguided people suffered indignity and cruelty for which there can be no justification. Their tormentors should be brought to justice.

We are sorry that the author combined the foregoing with the story of the noble, self-sacrificing constructive work of the Friends. We wish the latter had been published separately. In a very simple and modest way the magnificent service of love is set forth. About six hundred persons have been enrolled for work in Europe, chiefly in France. Hundreds of thousands of dollars have been spent in maintaining this Christly work, in its several departments—medical, agricultural, building and general reconstruction. The Quakers have awakened the loving gratitude of thousands to whom their ministry has come as a Godsend in the time of dire extremity.

## APOLOGETICS

*The Idea of God. In the Light of Recent Philosophy.*

The Gifford Lectures. Delivered in the University of Aberdeen in the year 1912 and 1913. By A. Seth Pringle Pattison, New York. Oxford University Press. 1920. 443 pp.

From the pen of the same author have previously appeared, "Scottish Philosophy," "Hegelianism and Personality," "Man's Place in the Cosmos," "The Philosophical Radicals."

In the lecture entitled "Man Organic to the World, Relatedness and Relativity," the author writes,— "It is good for sanity if thinking to hold fast by the bodily aspect of man's existence".

In his lecture called "Idealism and Mentalism, the Larger Idealistic Truth", the writer says,— "Spirit, we believe therefore, is the 'terminus ad quem' of nature. As it has been finely expressed by an Eastern thinker, all external things were formed that the Soul might know itself and be free."

In the lecture entitled, "Absolutism and the Individual," we read,— "It follows then, that every individual is a unique nature, a little world of content, which as to its ingredients, the tempering of the elements and the systematic structure of the whole, constitutes an expression or focalization of the universe which is nowhere exactly repeated."

In the lecture, "A Growing Universe," the author, Pringle Pattison writes, "I am confirmed in my view of the impossibility of regarding the universe as a whole, by observing that those who hold to the idea...., do not make it clear,... whether the idea of progress and betterment is to be applied to the universe as a whole or only to certain beings in it".

The concluding sentence is most strong,— "No deeper foundation of Idealism can be laid than the perception which Professor Royce makes the text of his latest book,—the perception of the spirit's power to transform the very meaning of the past, and to transmute every loss into a gain, "finding even in the worst of tragedies, the means of another impossible triumph, a triumph which but for that wrong or treason, had never been. This is the real omnipotence of atoning love, unweariedly creating good out of evil; and it is no far off theological mystery, but, God be thanked, the very texture of our human experience".

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## ARTICLE I.

THE SOCIAL AND POLITICAL THEORIES OF  
J. H. W. STUCKENBERG

A Representative Sociological Contribution to Politics.

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### I. General Nature of His Sociological Writings.

Among the American writers on sociology who were not at the same time university teachers of the subject, Lester F. Ward was easily first in importance.<sup>1</sup> There is no doubt that second place should be assigned to J. H. W. Stuckenbergs.<sup>2</sup> Both Ward and Stuckenbergs suffered unmerited obscurity owing to their lack of association with university circles. Ward, however, became well-known in later years, especially after his entrance into professional ranks. Stuckenbergs, on the other hand, has remained more obscure among academicians.

Stuckenbergs was born in Hanover, Germany, in 1835.

<sup>1</sup> Ward's important sociological writings had all been published before he went to Brown in 1906.

<sup>2</sup> John Henry Wilburn Stuckenbergs (1835-1903).

He came to this country as a youth but returned to Germany to complete his education. He was Professor of Philosophy in Wittenberg College until 1880, when he went to Berlin as pastor of the American Chapel. Returning to America in 1894, he devoted the remaining years of his life to his sociological writings. His *Introduction to the Study of Sociology* appeared in 1898, and his larger work, *Sociology, the Science of Human Society*, was published in two volumes in 1903, the year of his death.

Stuckenbergs works are characterized by a considerable amount of erudition and mental vigor and a wholesome degree of common-sense and freedom from technicalities. His works stand at the opposite pole from Ward's in many respects. He evidences little of Ward's grasp of natural science, and his work presents none of those forbidding and often semi-barbarous technical terms with which Ward's *Pure Sociology* bristles. Another distinctive characteristic of Stuckenbergs work is the extensive acquaintance with German sociological and political literature which came from his prolonged residence in Germany. The chief criticisms which can be directed against Stuckenbergs work are the proneness to diffuseness and the lack of careful discrimination in his material and his bibliographical references, in short, the faults common to writers whose methods have not been developed in the disciplinary competition of academic life.

Stuckenbergs first sociological treatise, *Introduction to the Study of Sociology*, consists chiefly of prolegomena to sociology, such as its nature, scope, province, relationships, and methodology. Aside from a lack of critical discrimination in bibliographical details, the work is one of the best treatments of these rather overworked subjects.<sup>3</sup>

His systematic treatment of social science is embodied in his *Sociology*. After briefly surveying a part of the

<sup>3</sup> It is well reviewed by Professor Small, *American Journal Sociology*, May 1898, pp. 855-9.

ground covered by his earlier volume on the nature and province of sociology, Stuckenbergs treats in logical sequence the *nature of society*, including an analysis of the social forces; *social evolution*, with its three stages of the consanguine, the political, and the international eras; and *sociological ethics*, or the social ideal and the means of reaching it. He sums up his view of his sociological system in the following paragraph:

"Our purpose throughout has been to make the interpretation scientific, systematic. Three fundamental and comprehensive problems we found to be involved in this purpose: the inherent nature of society; the manifestation of this nature in the process of development; and what, taking all the social data into account, society ought to become. By omitting either the Nature of Society, Social Evolution, or Sociological Ethics, numerous weighty questions remain unanswered; but in these three divisions, of which each occupies a realm peculiar to itself, a place is found for every legitimate inquiry respecting the science of society."<sup>4</sup>

The only theoretical innovation of any importance which Stuckenbergs contributes is the concept of *sociation*. This term is introduced in the attempt to clarify the relation between the individual and society, and the nature of association. Men cannot be bodily united in society; neither do their minds coalesce. The individual personality remains and is distinct from the social personality. "This is only another way of saying what was said before, that society does not consist, strictly speaking, of individuals, but only of so much of them as is associated."<sup>5</sup> Stuckenbergs invents the term *sociation* to describe this relation between associated individuals. He defines this term as follows:

"We use it to designate those personal forces which interact between men; to indicate what men share, what associates. It stands for all that makes society as distinguished from the sum of individuals. *Sociation* thus

4 Sociology, Vol. II, p. 292.

5 Introduction to the Study of Sociology, pp. 126-7.

gives the essence of society and differentiates it from all other objects."<sup>6</sup>

The value of this new bit of terminology will be differently appraised by writers according to their views upon social psychology. Professor Cooley has argued at considerable length that the whole attempt to distinguish between society and the individual as separate entities is based upon false psychological premises.<sup>7</sup>

## II. Specific Contributions to Political Theory.

### 1. Fundamental Concepts and Definitions.

Stuckenbergs distinction between sociology and political science is clear and definite. Sociology is the science of human association in its most general and comprehensive sense. "The subject-matter of sociology is thus made definite—every kind of human association."<sup>8</sup> "The science of politics," on the other hand, "confines itself to the state, explaining its structure and functions, marking the peculiarity of its organization as distinguished from other societies, treating of the relations of the citizens to one another and to the state, and of the government to the governed, the constitution and laws, and all that belongs to the domain of national life."<sup>9</sup> Sociology also studies the state, but from a different standpoint than political science. It does not center its attention upon the inner organization and functioning of the state, but rather concentrates upon the relation of the state to society in general. "The sociological view considers the place of the State in social evolution and the general influence of the State on human association."<sup>10</sup>

Sociology, is not, however, merely the sum or synthesis of the special social sciences. It is the elemental social science which furnishes the logical foundation for the

6 Ibid. p. 127.

7 Cf. his "Human Nature and the Social Order," pp.1-2, and *passim*; and "Social Organization," Chaps. i-ii.

8 "Introduction to the Study of Sociology," p. 52.

9 Ibid. p. 80.

10 "Sociology," II, p. 65.

more detailed and specialized work of the particular social sciences. "Sociology is therefore the general social science of which the special social sciences are differentiations; it is the genus of which they are the species, the trunk on which they are the branches."<sup>11</sup> Or, again, "the relation of sociology to the special social sciences is similar to that of science to the sciences, of philosophy to the philosophies, of history to the histories, of language to the languages, of literature to the literatures, and of art to the arts."<sup>12</sup>

Stuckenbergs distinguishes clearly between the concepts state and society. Society is a group of individuals in a process of psychic interaction and interstimulation.<sup>13</sup> The state is the sovereign organization of society.<sup>14</sup> "The State is the authority of the collectivity, whether that authority be seated in one man as a despot, in a chosen few as noblemen or aristocrats, in the male citizens, or in all the inhabitants of a given age."<sup>15</sup>

Stuckenbergs differentiation between the state and the government is equally definite:

"In idea the State and its government are distinct; but the Government, including the legislative and judicial, as well as the executive, functions, is the political actuality which makes itself visible and felt.... We can say that the State is the sovereign power in the form of a political organization. The Government is the organ of the State for the realization in actual life of the inherent sovereignty."<sup>16</sup>

"The Government is not the State, but only its direct-

11 "Introduction to the Study of Sociology," p. 77.

12 "Sociology," Vol. I, p. 41. Stuckenbergs discussion of the relation of sociology to political science is one of the most effective answers in print to those archaic political scientists who would make their subject the fundamental and all-inclusive social science. Cf. "Introduction to the Study of Sociology," pp. 78-83; "Sociology," Vol. I, pp. 17-21.

13 "Sociology," Vol. I, pp. 80-81, 86.

14 Ibid. II, pp. 85-7; "Introduction to the Study of Sociology," p. 81.

15 "Introduction to the Study of Sociology," p. 81. Cf. "Sociology," I, p. 214.

16 "Sociology," II, pp. 88-9.

ive or executive function, the organ through which the state expresses itself. Governments change while the State continues to exist. The State is the concentrated political force of the totality, which force is expressed by the legislative, judicial, and executive powers.”<sup>17</sup>

In discussing the relation between the state and the nation, Stuckenbergs lapses into a strange inconsistency and lack of scientific discrimination by referring to the United States as a nation composed of a number of separate states. His general treatment of the subject makes it plain, however, that he regards the nation as identical with the sovereign state.<sup>18</sup>

Stuckenbergs agrees with the generally accepted position of political science that territory, population, sovereign power, and governmental organization are the vital attributes of the state.<sup>19</sup> He protests, however, against the views of writers like Ratzel and Morgan who over-emphasize the territorial basis of the state, and hold that territory and property are the essential characteristics of the political state which mark it off from the previous stage of consanguine organization. Stuckenbergs maintains that it is the peculiar relation of the sovereign political authority to the inhabitants, rather than the territorial basis, which is the vital criterion of the existence of a state. “The essence of the State is the citizenship, the relation and functions of the inhabitants. The state can be understood only as a truly human and social institution, with man in his varied relations, not property as the central idea.”<sup>20</sup>

## 2. The Origins of Political Institutions.

In his theory of the origin of the state Stuckenbergs follows the doctrines of Morgan and Hearn, namely that the state was a development from the consanguine or

<sup>17</sup> Ibid. pp. 85-6.

<sup>18</sup> Ibid. II, pp. 86, 123-4.

<sup>19</sup> “Introduction to the Study of Sociology,” p. 81, “Sociology, I, pp. 213-16, II, pp. 74-5, 85-7.

<sup>20</sup> “Sociology, II, pp. 74-6.

kinship stage of society, through a gradual process in which the growing complexity of economic interests and social relations had rendered the kinship basis of society inadequate and obstructive. While he is acquainted with Ratzenhofer and Gumplowicz, he strangely makes no use of their theories regarding the origin of the state.

Stuckenbergs sketches three broad stages of social evolution, the *consanguine*, the *political* or the period of the national state, and the *international*.<sup>21</sup>

The consanguine period was that in which the foundations were laid for all future development<sup>22</sup> and in which government originated in the family. Stuckenbergs summary of the contributions of the pre-political period is one of the best in sociological literature:

"With all its disadvantages, that first era has the honour of being the pioneer of the entire course of humanity. The mind we call, probably contemptuously, savage or barbarian, furnished mankind with spoken, and perhaps written language, certainly among the most marvellous achievements of the race. That first era also evolved racial characteristics which were permanent, but not necessarily final; it developed hunters and fishers; taught men the use of nature and how to make tools; developed pastoral and agricultural life and learned the value of metals; it established important relations among men, founded the family, instituted tribal government and still larger governmental institutions, and was rich in associations from which higher organizations could be evolved; it began art, formulated ethical rules, made religion of some kind universal, and laid a basis for intellectual development. Besides laying a foundation, it left to the second era a vast amount of material with which to build a suitable structure for the growing needs."<sup>23</sup>

Stuckenbergs holds that we cannot tell exactly when or how political organization in the form of the state arose, but maintains that we can be certain regard-

21 "Sociology," II, pp. 3-4, and 3-194, *passim*.

22 *Ibid.* I, pp. 308-10.

23 "Sociology," II, pp. 118-119.

ing the conditions which made its appearance inevitable. These conditions "involved the development of industries, the growth of trade, the mingling, through commerce and otherwise, of peoples of different blood, the establishment of cities where strangers located and formed a community, and the increase of human and social relationships, which physiological connection does not account for."<sup>24</sup> Cities were probably the nuclei of the first states, as they supplied in the highest degree these conditions which created the necessity for a new type of political organization.<sup>25</sup>

The transition from the consanguine to the political type of social evolution was a long and gradual process with numerous intermediate stages, but it was one of the greatest advances in social evolution.<sup>26</sup>

"The transition, though gradual and imperceptible, involved one of the greatest principiant changes in history, a change during which men passed from what nature has instituted biologically to what their developed minds, enlarged personal interests, and the totality of their social relations required."<sup>27</sup>

A theocratic type of organization may have intervened between the consanguine and the political stages in some instances, as was the case with the Hebrews.<sup>28</sup>

In view of the fact that the mass of the people are always conservative, the definite institution of the state was probably due "to a few leaders or men in authority, who recognized the new needs and made provision to meet them."<sup>29</sup>

When the new political era was inaugurated, the principle of consanguinity was limited and not extinguished. It was usually accorded recognition and awarded certain privileges in the new order and lingered for centuries.<sup>30</sup>

<sup>24</sup> Ibid. p. 66.

<sup>25</sup> Ibid. p. 69.

<sup>26</sup> Ibid. p. 67.

<sup>27</sup> Ibid. pp. 67-8.

<sup>28</sup> Ibid. pp. 69-70.

<sup>29</sup> Ibid. p. 68. Cf. Professor Gidding's theory of "protocracy" in his "Responsible State," pp. 17-20.

<sup>30</sup> Stuckenbergs, op. cit. Vol. II, pp. 71 ff.

While the territorial basis of the state is very important, the central feature of the state is the principle of citizenship, which is a broader and higher type of relationship, than is provided in the consanguine period.

"Citizenship involves a vast range of relations and interests which could not be provided for in the preceding era. Law substitutes a rule of general application for individual whim, caprice, and passion; it sets up an impartial, impersonal, and universal standard in place of personal prejudice and malice. The State puts a judicial tribunal where formerly blood-feud prevailed. Tradition and custom no longer suffice, because new relations have been entered and new cases for adjudication arise. The State as a law-making and law-executing sovereignty applies rational tests to human relations and actions, instead of letting them be determined by biology. Its laws reveal the State as a higher psychical stage of evolution."<sup>31</sup>

The national state, however, cannot be regarded as the final goal of political evolution. The increased contact of citizens of different states and the growth of international interests and relationships in every sphere have created the need for an international type of political organization.<sup>32</sup>

"Therefore, we affirm that just as, in the first era, evolution led beyond the family organization as final, so now evolution is leading beyond the State as final. Practically, in the intercourse of States, the second era has already been superseded. The State is not the ultimate form of organization, but a step that leads to something beyond. Statesmen as well as sociologists and other investigators seize the idea of the family of nations and seek to determine what relations and actions are involved in this idea. Not at once can this idea be realized; but every deeper view of the political trend points to a more comprehensive organization than the State as ultimate."<sup>33</sup>

31 Ibid. p. 78.

32 Ibid. pp. 128-9, 151.

33 Ibid. p. 129.

### 3. Forms of the State and the Government.

Stuckenbergs makes no formal attempt to classify or describe the different types of states and governments. He merely discusses in a general way the underlying principles and salient characteristics of republican and monarchical government. The true basis of republican or popular government is not the fallacious notion that the people ought to govern because they best understand their own interests, but rather their undoubted right to manage their own affairs. The monarchical theory of government is that the people are not competent to govern themselves, but must be governed from above. These two different views mark the opposite extremes of political theory and practice, between which there are many possible gradations of either type.<sup>34</sup>

One of the greatest mistakes in political theory is the common belief that the people have a native or inherent ability for self-government, whereas, in reality, successful popular government can only be the result of a long period of gradual development and training. Most of the defects of contemporary popular government are those which are inherent in imperfectly developed institutions. The chief faults of popular government, in its present stage of development, are the difficulties involved in obtaining specialists in the government and in securing united and intelligent action in emergencies. Probably most of these defects will be eliminated by further political development. The main hope for the future perfection of popular political institutions lies in the education, particularly the political education, of the citizens.<sup>35</sup>

### 4. Political Sovereignty and its Limitations.

"Sovereignty," says Stuckenbergs, "means supreme power from which there is no appeal." "Whether the

34 Ibid. p. 102.

35 Ibid. pp. 101-3.

sovereignty be regarded as inherent in the people or as hovering over them, its unconditional authority is regarded as axiomatic—a sovereignty which recognizes no appeal outside of and beyond itself.”<sup>36</sup> Sovereignty is an indispensable attribute of the independent state.<sup>37</sup>

Stuckenbergs, however, freely admits the difficulties involved in this conception of absolute sovereignty when it is applied to the cases of dependencies, protectorates, and spheres of influence, and especially when extended to the relations between unquestionably independent sovereign states.<sup>38</sup> He admits with extreme frankness that this view of sovereignty breaks down when applied to foreign relations, whatever may be its validity in regard to domestic or internal affairs. “Sovereignty in foreign affairs is a myth with which fools try to deceive each other.”<sup>39</sup> “The sovereignty of the State received an application in former times which must be abandoned now. The State was regarded as in all respects the final appeal, in external as well as in internal affairs.... This kind of sovereignty has proved itself untenable; it is illogical. If ten States are equally sovereign, then none of them is sovereign. If one State can determine its relation to other States, then all with an equal sovereignty must have the same right. International affairs are, therefore, in a state of chaos.”<sup>40</sup> Stuckenbergs solution of this problem of reconciling sovereignty and international relations is to demand recognition of the sovereign authority of an international court of arbitration for the decision of international disputes. This is based upon the conception “that there are spheres in which no state is sovereign, but that in these the sovereignty resides in several States, or is international.”<sup>41</sup> The sovereignty of the state, which is conferred by the people, applies only to internal affairs. “Outside of this all sovereignty

36 Ibid. I, p. 214.

37 Ibid. II, p. 85; “Introduction to the Study of Sociology,” p. 81.

38 “Sociology,” II, pp. 86, 124 ff., 127.

39 Ibid. p. 127.

40 Ibid. pp. 124-5.

41 Ibid. p. 170.

is a usurpation which is perpetuated by traditionalism, by fictions, and by might.”<sup>42</sup>

### 5. The Functions of the State.

In treating the important question of the legitimate scope of state-activity, Stuckenbergs advances the preliminary proposition that it is impossible to make any sweeping generalizations upon this point, except of the most general kind. The proper functions of the State vary with the stage of social evolution and general enlightenment, and, hence, will be different in different periods and regions. One must always, therefore, assume the historical and comparative viewpoint in dogmatizing upon this question.<sup>43</sup> Stuckenbergs maintains, however, that one is safe in making the generalization that in any period of political or social development the State could control and administer all matters which pertain to the general or public welfare of the group and cannot be adequately dealt with by private or voluntary organizations. “Here we come to the function of the State. If it fails to attend to the interests which lie beyond the function of a particular society yet are common to all the societies and necessary for their welfare, it abdicates its authority. On the other hand, it leaves its special sphere and becomes a usurper if it assumes the functions of the particular societies and dictates terms which belong to the freedom of these societies.<sup>44</sup> “The State as an embodiment of the political force of the totality ought to organize and control whatever pertains to the public welfare of the community.”<sup>45</sup>

The general rule that the State should follow in its relation to voluntary private organizations is to lay down those general laws which shall govern the activities and relations of these organizations, in so far as they directly affect the public interest, and leave them to their own

<sup>42</sup> Ibid.

<sup>43</sup> Ibid. pp. 80, 82, 120.

<sup>44</sup> Ibid. pp. 80-81.

<sup>45</sup> Ibid. p. 92.

initiative within these limitations which are imposed for the general good of the community.<sup>46</sup> Under no consideration should the State attempt to control the thought as well as the actions of its citizens.<sup>47</sup>

Political institutions in the past "have been chiefly restraining, coercive and punitive forces." In the future their functions will include in an increasing degree the reformation, improvement, and exaltation of the people.<sup>48</sup> In general, however, the State has been, and is likely to continue to be, the indispensable condition to progress rather than the direct cause or chief instrument of advancement. Its protective and regulative functions allow voluntary organizations "to develop their resources and make the most of their opportunities."<sup>49</sup>

While it is impossible to make any specific prediction as to the future of state-activity, it is reasonably certain that as intelligence increases and the people become better trained in self-control, the control of social activities by the State will become more general and will allow a larger degree of freedom to individual initiative. "As the citizens grow in the ability of self-government, the State will increasingly confine its attention to the general interests of the public. The largeness of the political interests, being commensurate with the extent of human concerns, makes it impossible to forecast the future functions of the State.<sup>50</sup> In any event the improvement of political institutions in the future must depend primarily upon the education of the citizens in statecraft, and upon the general improvement in intelligence.<sup>51</sup>

The allied problem of the reconciliation of state authority with liberty, Stuckenberg dismisses with the pertinent observation that real liberty is only to be obtained through the protection afforded by the State, and that liberty is increased in proportion as political life passes

46 Ibid. pp. 80, 104-5.

47 Ibid. p. 81.

48 Ibid. p. 98.

49 Ibid. p. 94.

50 Ibid. p. 120.

51 Ibid. pp. 103, 105-6, 272-3.

from anarchy to stable and efficient organization<sup>52</sup> Again, the State promotes the growth of individuation to a far greater degree than the consanguine social organization, thus being favorable to both liberty and individuation.<sup>53</sup>

## 6. The State and International Relations.

Stuckenbergs views in regard to the function of the State with respect to foreign relations have been touched upon in analyzing his opinions with respect to the final stage of political evolution, and the problem of the relation of sovereignty and international interests. He is one of the most ardent advocates among sociological writers of an adequate development of international political machinery, so as to be able to put an end to the anarchical and chaotic condition of international relations. In every aspect, except political organization, social relations have become international in scope.

"Everywhere narrow political limits are being burst. In that great trend towards enlarged combinations only the States are behind, each preferring to nourish its own interests and in the larger affairs engage in destructive rivalry and conflict. Capitalism has international organizations in the form of syndicates and trusts. Labour is forming leagues regardless of nationalities; and both socialism and anarchism have international affinities and unions. Religion transcends State bounds and makes the world its kingdom. Learning is rapidly becoming cosmopolitan, the boundlessness of truth being its only limit. A university or academy of science fails in its calling if its influence is not international. Ethics, like religion, makes humanity its sphere."<sup>54</sup>

Humanity and not the state is regarded as ultimate by sociology.<sup>55</sup> The first step towards the development of internationalism in political organization must be the

52 Ibid. pp. 85, 92.

53 Ibid. pp. 83-4.

54 Ibid. p. 151.

55 Ibid. pp. 148-9.

further development of international law and the practice of international arbitration in matters which involve the interests of more than one state.<sup>56</sup> The ultimate stage in political evolution will probably be a federation of nations. "This seems to be the natural course of evolution: first, a federation of nations having most in common; then, a federation of all the nations which have relations which require regulation; finally, a federation of all the States of the world."<sup>57</sup>

### 7. Extra-legal Phases of Political Control.

Stuckenbergs emphasizes the importance of the non-political organs of social control. "Besides the effects wrought by the laws of the State, other processes are at work to settle social affairs, particularly in the large spheres not under political control. Tradition and custom prevail, though they have less power than in the first or consanguine era. Public opinion, churches, schools, voluntary associations, often determine the course of the people and may affect the State and its laws. Society changes much or little, according as the social or non-political institutions are mobile or fixed."<sup>58</sup> Not only do these non-political institutions determine the general trend and rapidity of social evolution, but they also influence political organization and development. "In free States, and even in others, the non-political societies can make moral progress in principle and practice, and become a leaven of the whole citizenship, and eventually determine the political course."<sup>59</sup> It is the prime problem of political theory and practical statesmanship to arrive at the most perfect adjustment between the political and non-political types of organization, so as to secure the maximum degree of initiative and progress in the realm of voluntary activity, and at the same time protect the

56 Ibid. pp. 148, 156, 158.

57 Ibid. p. 183. Stuckenbergs complete treatment of international relations is found in pp. 135-194.

58 Ibid. p. 93. Cf. 105.

59 Ibid. p. 113.

public against exploitation.<sup>60</sup> But the greatest danger from exploitation is to be found in political parties, which put their interests above the public welfare, though, in the last analysis, in a popular government the people can blame only themselves if they suffer from protracted exploitation at the hands of a party organization.<sup>61</sup>

#### 8. Problem of Political Reform and Progress.

Stuckenbergs opinions as to the most urgent necessities in the matter of political reform have already been pointed out. In internal or domestic political organization he urges the development of a more specialized knowledge for governmental officials, the elimination of the evil phases of partisan politics, the democratization of political institutions, and the development of organs for the expression of united and intelligent political action in emergencies.<sup>62</sup> In the field of international politics, he demands an extension of the principle of international arbitration and, ultimately, the realization of international federation.<sup>63</sup> The chief means of realizing these aims is the improvement and extension of education, both in general matters, and particularly in sociology, political science, and international law.<sup>64</sup>

To conclude one may safely say that while Stuckenbergs sets forth no unique and novel special contribution to political theory his work constitutes as typical, balanced and generally acceptable an exposition of the sociological theory of the state as can be found in the writings of any modern sociologist and is a harbinger of a broader and sounder approach to political problems.

*Worcester, Mass.*

60 Ibid. pp. 104-5.

61 Ibid. pp. 101-2.

62 Ibid. pp. 101-103.

63 Ibid. pp. 135 ff.

64 Ibid. pp. 103, 154-6, 183, 192, 271-4.

## ARTICLE II.

## THE APOSTOLIC AGE AND WRITINGS CONSIDERED WITH REFERENCE TO SOME RECENT CRITICISM.

PROF. J. M. HANTZ

The very sweeping and one-sided character of the Tübingen inquiries, the dogmatic prejudices to which their criticisms are made subordinate, the utterly distinctive character of the criticisms themselves, the wholesale suppression or rejection of every title of evidence which appears to tell against them, and the undue stress laid on questionable authorities or doubtful expressions which can be forced to their support, together with the wild and fanciful interpretations applied to some of the few authorities who are allowed to speak at all, would all, no doubt, have contributed largely to discredit their theories from the first moment of their promulgation, could they have been at once nakedly and openly laid before the world. The credit and influence which the school actually acquired for a time in its native country, and which some writers are attempting to revive in England and United States after they have become in a great measure a thing of the past in Germany, were probably in no slight degree owing to the gradual manner in which its conclusions were laid before the public so as to give them the appearance only, of successive results raised step after step on successively secured foundations. The history of the several steps by which the theory was promulgated may serve to account for a plausibility in its several portions, which can hardly be accorded to it when it is regarded as a whole and its entire result tested by the evidence on which they rest. The earliest contribution of the Tübingen School to the peculiar form of historical and biblical criticism to which it has given a name, is an essay

published by Bauer in 1831 on "The Party of Christ in the Corinthian Church. (*Die Christus-Partei der Korinthischen Gemeinde, und der Apostel Petress in Röm.*, Tübingen Zeitschrift, 1831). The primary object of this essay, the substance of which was republished in 1845 in the author's work on *St. Paul*, was to show that the four parties mentioned by St. Paul in the beginning of his first epistle, "Every one of you saith, I am Paul, and I of Apollos, and I of Cephas, and I of Christ," were in part but subdivisions of two great parties, that of the Judaizers who contended for the universal obligation of the Mosaic Law, and that of the advocates of Christian liberty; the former supporting themselves by the authority of Peter, and the latter by that of Paul. The party of Apollos, he argued, could not have differed in any important respect from that of Paul; both teachers representing essentially the same view of Christianity. And in like manner the so-called party of Christ was but another name for that of Peter, being composed of judaizing Christians who maintained that it was essential to the office of an Apostle that he should have been a personal follower of the Lord during His life on earth, and who therefore denied the apostolic authority of St. Paul and regarded the true mission as entrusted to the twelve alone, and especially to St. Peter. That the party calling itself by the name of Christ was substantially identical with that of St. Peter, representing at the most, if a distinction must be made, only an extreme section of the latter, (Bauer, *Paulus*, I, p. 325), seems proved, in the opinion of the author, by the tenth and eleventh chapters of the second Epistle to the Corinthians, in which St. Paul, after proclaiming his own equal share in Christ with those who expressly claimed it, "If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's even so are we Christ's," asserts shortly afterwards that he was not a whit behind the very chiefest Apostles ( $\tauῶν ὑπερλίαν ἀποστόλων$ ) thus proceeding from the false apostles ( $\psiενδ.απόστολοι εργάται δόλιοι$ ) by whom he was directly opposed in Corinth to the heads of the party in Palestine whom these professed

to follow, and with whom they must have been in some way connected. (*Die Christus Partie*, p, 100; Compare *Paulus I*, pp. 306, 309). That this party consisted of Judaizers, claiming some especial privilege or authority by virtue of their Jewish descent, is shown by St. Paul's emphatic assertion of the same privileges as belonging to himself, "Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I." That they despised the authority of St. Paul, and regarded him as no true Apostle, because he had not been a personal follower of Christ, is shown by St. Paul's own appeal in the ninth chapter of the first epistle, "Am I not an Apostle?" That the opposition between the teaching of this party and that of St. Paul was of the most essential and fundamental character, is manifested in Bauer's opinion, by the Apostolic language: "If he that cometh preacheth another Jesus whom we have not preached, or if ye receive another spirit which ye have not received, or another Gospel which ye have not accepted, ye might well bear with him," (II Cor. 11:4)—language which the critic strangely, and against the whole force of the argument, interprets as conveying an accusation on St. Paul's part against his opponents that the Gospel preached by them was wholly different from his. (*Die Christus Partie*, p. 102; *Paulus I*, p. 309). And finally, to show that these Corinthian antagonists of St. Paul must have been to some extent authorized and accredited by the older Apostles. Bauer refers to the epistles of commendation which some persons (*τιμες*) had brought as an introduction to the Corinthian Church (IICor. 3:1); which he understands as meaning letters from the Apostles at Jerusalem, entrusted to the opponents of St. Paul certifying them as trustworthy teachers; and rendered necessary by the party-divisions between the twelve and St. Paul which made it of the utmost importance that any professed teacher coming among strangers should be accredited as trustworthy by the heads of the party to which he belonged. (*Bauer, Paulus I*, p. 313).

The next step towards the establishment of the theory

would be to show that this supposed antagonism between Petrine and Pauline Christianity was not confined to the Corinthian Church, but might be traced in other congregations also; thus showing its general prevalence wherever Christianity was preached, and therefore in all probability its origin in the teaching of the Apostles themselves. For this purpose, Bauer, in a subsequent essay, applied himself to examine another of the few epistles which his criticism allowed to be genuine remains of St. Paul—that to the Romans. (*Ueber Zweck und Veranlassung der Roman briefs*" in Tüb. Zeitscher. für 1836. Afterwards worked into the author's *Paulus*). The main purpose of this epistle, he declared, is not to be found in the doctrine of justification by faith for Jew and Gentile alike, as declared in the earlier chapters—the true kernel of the epistle—the portion which indicates, the purpose and occasion of its being written, is to be found in the 9th, 10th and 11th chapters which speak of the rejection of the Jews and the calling of the Gentiles. (*Ueber Zweck*, cc. p. 71; Cf. *Paulus I*, p. 351). The epistle must have been occasioned by the existence of a party in the Roman Church who were opposed to the universalism of St. Paul, and maintained that Israel as Israel was alone entitled to the promises of God. (*Ibid.*, p. 72). These men were not Jews, as is sometimes supposed, but Judaizing Christians who regarded conformity to Judaism as a necessary condition of redemption through Christ, and considered unconditional admission of Gentiles, as an unjust attempt to rob the chosen people of their covenanted privileges. In opposition to their teaching, the Apostle maintains that the true condition of receiving the promises is not bodily descent from Abraham, but adoption by grace of those whom God chooses to be His people, whether by natural birth Jews or Gentiles. The Judaizers, whom St. Paul has to meet in this epistle, are not, says Bauer, violent personal antagonists like those of Corinth; they are men who look with suspicion on the effects of his teaching, but without any violent hostility to himself, and towards whom, accordingly, his tone is rather that of conciliation than of defiance. They seem

to have thought that the circumstances of the Gentiles having embraced the Gospel more readily than the Jews, so that Christ seemed rather to be a Saviour of the Gentiles than the promised Messiah of the chosen people was due to the indiscriminate manner in which St. Paul had admitted Gentile converts into the Church, without insisting on circumcision or any other acknowledgement in this manner amounted virtually to a casting off by God of his people, (*Bauer, Paulus*, I p. 355). This view the Apostle refutes in the three chapters which contain the main argument of the epistle, but the tone of the refutation is rather that of conciliation than of hostility. In support of this view, Bauer maintains, contrary to the usual opinion that the vast majority of the Christians at Rome belonged to the Judaizing party, and that the object of St. Paul's writing may therefore be traced to a desire to remove from the minds of the majority of the Church the prejudices which they had imbibed against his teaching.

In support of this view, the critic further appeals to the practical exhortations contained in the 13th and 14th chapters of the Epistle; the former enjoining subjection to the higher powers, the latter, mutual charity in respect of things in themselves indifferent, such as eating of meats or observing of days. (*Ueber Zweck*, u. s. w. p. 128 seq.; cf. *Paulus* I, p. 381). The Roman Jewish Christian, like the Jewish Christians in general shared to some extent in Ebionite principles. The Ebionites were distinguished by their ascetic practices; they abstained from animal food, and from strong drinks; they were also more zealous than other Jews in their hatred of heathen authority, regarding earthly powers as representations of the kingdom of Satan. (*Ueber Zweck*, u. s. w. p. 131). In opposition to this extravagance, the Apostle expressly asserts that there is no power but of God, that the powers that be are ordained of God.

At this point, however, the critic meets with a difficulty, which, if not disposed of, is fatal to this entire theory. In the 15th chapter St. Paul tells his Roman

readers that he is going up to Jerusalem to convey a contribution which has been made by those of Macedonia and Achaia for the poor saints, which are at Jerusalem. All this seems natural enough; especially as the Apostle had mentioned this same contribution in both of his Epistles to the Corinthians. I Cor. 16: 1, 2; II Cor. 8:9). But unfortunately, in the present passage, this seemingly natural and incidental allusion is accompanied by a remark which by no means accords with what St. Paul ought to have said according to the modern reconstruction of his history. He goes on to say that in making this contribution the Gentile Churches are but discharging a debt; 'for if the Gentiles have been partakers of their spiritual things, their duty is also to minister unto them in carnal things.' Rom. 15:27). But St. Paul, according to Bauer's theory, preached another Gospel from that of the Judaizing Apostles, and acknowledged no obligation, but rather the contrary, to the Church at Jerusalem. How could he possibly say that his own Churches of Macedonia and Achaia had received spiritual things from Jerusalem? The ready resource is at once at hand. This chapter is of course spurious, added by one writing in the Jewish interest. (*Paulus* I, p. 402; cf. *Ueber Zweck*, u. s. w., p. 162), who in the same spirit makes the Apostle speak of himself as having preached the Gospel from Jerusalem and round about unto Illyricum. (Rom. 15:19; cf. *Bauer Ueber Zweck*, u. s. w., p. 156; *Paulus* I, p. 397). The 16th chapter is also rejected, as being forged with the view of giving St. Paul a larger number of acquaintances in Rome and a more personal connection with the Roman Church than the theory allows him to have had; and thus out of his epistle, one of the only four accepted as genuine, two chapters have to be expunged before it can be made to speak as the critic desires. With such license of cooking evidence, it is not difficult to compose a history to suit any theory, which the composer may wish to maintain.

After this representation of the relations existing between the Pauline and Petrine parties in the Churches of

Corinth, it is easy to anticipate the view which the critic will take of the relations between the Apostles themselves, as they may be gathered from the Epistle to the Galatians, the sole remaining work of St. Paul which is admitted to be genuine. The position of St. Paul with reference to the elder Apostles is throughout represented as one of hostility; he has to force from them an acknowledgement of his right to a sphere of Apostolic labor; (cf. Bauer, *Paulus* I, p. 254) he has to contend, throughout the whole conflict concerning the obligation of the Mosaic law, not, as is represented in the Acts, with certain believers of the sect of the Pharisees, but with the whole body of Jewish Christians headed by the elder Apostles who themselves must have taken part in insisting on the circumcision of Titus. Though St. Paul himself attributes this demand to "false brethren unawares brought in," (*παρεισακτυν ψευδάδελφοι*), the tenor of the narrative implies, says Bauer, that the Apostles themselves were no strangers to the design, and in fact supported it. (*Paulus*, p. 138). When St. Paul says that they who seemed to be somewhat, in conference added nothing to him (*ἐμοὶ γάρ δι δοκοῦντες ὄνδεν προσανέθεντο*), this must be understood to mean that the Apostles endeavored to overcome St. Paul, both by their authority and by argument, but were not able to induce him to adopt their view. (*Paulus*, p. 141). All this is marvellously got out of *προσανέθεντο* which really means "only, they communicated nothing to me," they saw nothing defective in my teaching but on the contrary heartily recognized my mission. (See Lightfoot on Gal. II:6). St. Paul, opposed himself to St. Peter, "so that man stands against man, teacher against teacher, one Gospel against the other, one apostleship against the other." By showing what he had done among the Gentiles, St. Paul forces his antagonists to acknowledge that the same power was given him as to Peter, and compelled them to give him and Barnabas the right hand of fellowship, and to promise that they would not hinder them in their work among the heathen. But this fellowship, says Bauer,

was at the same time a separation, they agreed only to pursue their different courses in their different fields of labor; the elder Apostles permitted St. Paul to take his own course with the Gentiles, but they themselves would know nothing about it; they resolved to pursue their own mission among the Jews with a separate Gospel of the circumcision, insisting still on the observance of the Mosaic law by all Jewish converts. (*Paulus*, p. 143). It will be observed that this ingenious exposition not only shows an entirely new light on the Apostolic history, but also makes discovery of a circumstance hitherto unknown to Greek lexicographers; namely that the word *κονωνία* means having nothing to do with a man.

After thus representing the "right hand of fellowship given by the elder Apostles to Paul and Barnabas, not as an approval of their mission but simply as an ignoring of it, the critic proceeds to tell us that in consequence of their decision, the Jewish Christian party was broken into two sections. The stricter section still upheld the Judaizing principle, and united on practically confessing it. Men followed St. Paul everywhere to the several churches formed by him, in order to overthrow his work by insisting on bringing his converts into obedience to the Jewish law. The middle section, to which the Apostles must be regarded as belonging, agreed entirely in principle with the others, but were unable practically to enforce the principle in consequence of their agreement to let St. Paul alone (*Paulus I*, p. 145-6). In other words, we must understand that Peter, James and John, the pillars of the Jewish Christians, secretly approved of the conduct of St. Paul's antagonists, though they did not openly take part in it, keeping perhaps the letter of their agreement, but breaking the spirit, afraid to molest their brother Apostles personally but rejoicing to see the work done by bolder and more unscrupulous spirits. Surely never was a libel on the character of holy men reared on more unstable foundations.

The subsequent controversy between St. Peter and St. Paul at Antioch is of course distorted to suit the same

view, the plain account of this controversy, as told by St. Paul himself, clearly does not represent St. Peter as a rigid asserter of the obligation of the Jewish law. He does not even observe it in his own person; he eats with Gentiles, thus acting quite in accordance with the words ascribed to him in the Acts. "Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation, but God hath shewed me that I should not call any man common or unclean." (Acts 10:28). What is blamed in him by St. Paul is simply inconsistency with his own principles, he afterwards "withdrew and separated himself, fearing them what were of the circumcision," thus practically by his weakness supporting the Judaizing party which in principle he condemned, and thus by example, though not by precept, siding with those who compelled the Gentiles to live as the Jews. (See Lightfoot on Gal. 2:14). A strict Judaizer as Bauer represents Peter to have been, would never have eaten with the Gentiles at all, and this incident, which is recorded by St. Paul himself, not only completely refutes Bauer's theory, but indirectly establishes the history of St. Peter's previous intercourse with Cornelius, which Bauer rejects as unhistorical, because the Peter of his own romance could not have acted and spoken in such a Pauline manner. (Cf. Bauer, *Paulus*, I, p. 143). I need scarcely remark also how much more in accordance it is with the character of St. Peter as described in the Gospel, to suppose that under a momentary weakness he withdrew from a concession which his principles required him to make to the Gentile converts than that, being as Bauer represents him, a strict Judaizer, he volunteered, without any apparent motive, to adopt a course of life strictly forbidden by his own law.

Thus regarded, the whole narrative is natural and simple, and perfectly compatible with the history recorded in the Acts. Bauer's attempt to raise a contradiction between the two is based on arbitrary assumptions made on the merest conjecture. He assumes that

the persons who came to Antioch from James were authorized in what they did by that Apostle himself, and therefore that he could have taken part in the conciliatory decree of the council at Jerusalem, as represented in the Acts, whereas the very words of the decree itself imply that the Judaizing teachers falsely claimed an apostolic sanction for their proceedings. (Acts 15:24; cf. Bauer *Paulus I*, p. 155). He assumes also that this controversy produced a permanent breach between St. Paul and St. Peter, which still continued when, probably seven years afterwards, the former apostle wrote to the Galatians, *Paulus I*, p. 150), and that the effects of this disunion lasted so long and produced so much offense that the writer of the Acts found it necessary to suppress the history, and to dwell upon another motive for the contentions between Paul and Barabas. (*Paulus I*, p. 148). On this piece of hypercriticism, it has been fairly remarked by another distinguished German critic, that it exactly reverses the facts of the case, that whereas St. Paul clearly represents St. Peter as agreeing in conviction with himself, and rebukes him for conduct inconsistent with his own principles, Bauer and his followers on the other hand represent him as denying his own convictions at first, and only going back to them when he abandoned, through fear of previous intercourse with the Gentile converts. (See Lechler, *Das Apost. u. nachapost. Zeitalter*, p. 426.) The same writer has also pointed out that the narrative in the Galatians, instead of contradiction, indirectly confirms St. Luke's account of the Council at Jerusalem. The controversy at Antioch, as described by St. Paul, no longer turns on the question whether it is necessary for Gentile converts to be circumcised and to submit to the law of Moses; but on the subsequent question as to the amount of intercourse which Jewish Christians may hold with their uncircumcised Gentile brethren. That this question should have taken the place of the other clearly implies that some such decision as that of the Council had settled the earlier point of controversy, before the discussion was

transferred from Jerusalem to Antioch. (Cf. Lechler, l. c. p. 425).

While Bauer was endeavoring to elicit from St. Paul's Epistles his supposed evidence of the hostility between the Apostle of the Gentiles and those of the circumcision, his disciple Zeller came to the aid of the argument by an essay on the Apocalypse of St. John (published in the *Theologische Jahrbücher* for 1842), in which he announced the notable discovery to which I have before referred, namely, that the disciples of St. Paul are the persons condemned in that book under the name of the Nicolaitans. (Zeller, l. c., p. 706; cf. Schwegler, (*Der Montanismus*, p. 213, 1841). Zeller, as his fellow disciple Schwegler had done the year before, regards the Apocalypse as a genuine work of the Apostle whose name it bears; and considers it to have been written before the destruction of Jerusalem, (Again Zeller, l. c., p. 662) and therefore during the life of St. Paul, or very shortly after his death. To some portions of this essay, bearing on other points of the controversy, I shall have occasion to refer hereafter; at present we are concerned only with the single argument which it addresses in support of the first position of the Tübingen School, the hostility between St. Paul and the other Apostles. On the very doubtful etymology which attempts to identify the name of Nicolas with that of Balaam, and the direct opposition of the theory to all the historical evidence which we possess, I have clearly spoken in a former article: I will only now further observe that an additional argument against the theory may be gathered from the language of St. Paul himself in one of the epistles which the Tübingen School acknowledges. St. Paul, though not mentioning the name of Balaam, takes occasion to argue from the same event in Jewish history, against the very same vice that is reprehended by St. John, "Neither let us commit fornication as some of them committed, and fell in one day three and twenty thousand." (Cor. 10:8; cf. Numb. 25:9). With this proof of coincidence between the teaching of the two Apostles, as a learned English divine

has recently remarked, it is a strange phenomenon that any critic should maintain that the denunciations in the Apocalypse are directed against St. Paul himself. (Lightfoot, *Galatians*, p. 298).

We have now given a history of the first step in the Tübingen criticism and the evidence by which it is supported. It is at least a remarkable coincidence that the only five books of the New Testament which the critics of this school accept as genuine, are those which they think they can use in support of their theory of discord in the Apostolic teaching. The remaining features of their criticism and estimate of its value must be reserved for our next article.

*Alliance, Ohio.*

## ARTICLE III.

## RELIGION IN EVERY DAY LIFE.

BY THE REV. GEORGE E. BOWERSOX.

"They go to Church on Sunday  
They'll be alright on Monday,  
It's a habit they've got."

This somewhat cynical observation of Christian conduct has back of it the fact that, not infrequently there is a wide divergence between a man's religion as voiced in the church and revealed in the daily life.

God's program for us is one for all the days. "Six days shalt thou labor,—but the seventh is the Sabbath". Thus the days might seemingly be divided into the sacred and secular. But let us bear in mind that the moral injunctions of the other nine commands are applicable to all the days referred to in the third. The worship of God on one day of the week does not in any sense excuse the worshipper from the recognition of Him and the acceptance of His will for all the days. Reverence for God's name, respect for parents, sanctity of life, property, honor, and truth, freedom from covetousness, these are requirements for every day.

Religion in every day life presupposes a religious observance of the Lord's day. If we seem in this article to stress the religion of shop, farm, office, factory and market place, it is on the assumption that the religious observance of the Lord's day precedes. Weekday practice of Christianity is highly improbable, if not impossible without the proper recognition of the day of worship.

The Creator who made man capable of divine fellow-

ship, made provision for its cultivation especially in ordaining a day of rest and spiritual recuperation.

"Between the tired days stretched behind,  
And the trying days spread out before ,  
Slips one dear day since God is kind,  
That holds His peace in store.

Across the fitful thoughts of strife,  
The sordid thoughts of greed,  
Slips gently one sweet day of life,  
His thought who knows our need.

What soul could bear its heart of care,  
Its weight of anguish keen ;  
Without this day of rest and prayer,  
God's thought for us, between."

With this recognition of the oneness of our days, we approach the thought of "Religion in every day life" as

- (1). A Sacred Privilege,
- (2). A Christian Obligation, and
- (3). A Social Necessity.

### I. A Sacred Privilege.

The Oriental has a way of taking his god with him to the tasks of life by fancying a god for every task: to the rice fields, his rice god; to the battlefield his god of war; to pleasure another god. Even if his purpose is revenge or crime, there is a god to consult. The Christian conception of one God is however of such nature that we may realize his favor and presence in every honorable calling or occupation. Not merely the one who withdraws from human society, or he who is engaged in so-called sacred work, but all God's children will manifest their religion in daily life. A machine expresses the idea of its inventor when it accomplishes perfectly the work

for which it was designed; the building the ideal of the architect when it fits the place and use for which intended; the book, the purpose of the author when it perfectly conveys the thought of his mind. Similarly man was fashioned by his Creator for fellowship and service. God came to talk with him in the cool of the day; and assigned tasks to be performed. The secrets of the winds he locked, and man must by searching find them out. Treasures he hid and man must discover. Soils he enriched but man must cultivate. Thus we may look upon the tasks of life with a sense of dignity. Whether our life task be building walls of stone or breaking walls of prejudice; whether deepening soils or enriching character; whether training the mind or minding the train; whether in the home or upon the forum, in every honorable work, honorably performed we may retain touch with Him who said: "My Father worketh hitherto and I work." Work becomes not a mere money making process but a means of religious expression. The husbandman can find a friend in the Author of the parable of "Four kinds of Soil" and of the "Vine and its Branches." The mechanic can fellowship with the yokemaker of Nazareth; the tradesman can know the seeker of pearls; the financier can catch the spirit of the parable of pounds; the teacher find ready companionship with the Master teacher; the reformer breathe the zeal of the cleanser of the temple. In fact all useful service may be performed in a consciousness of the divine presence. A failure to realize this makes the laborer a slave, the daily tasks of life drudgery; the highest types of work less noble. Mr. Wells, in his book "Plain talks to young men and women who work" gives us this fable: "A lithe limbed young farmer goes out in the early morning to plow. In the crisp air of the early day you might have heard his cheery voice as he bade the beasts go on, and urged them forward by the keen crack of the whip he was wielding over the backs of the slow moving oxen. Noontide comes and the plowman but bends lower over his task. The evening shadows grow long but the absorbed worker is all unmindful of the

passing day. Deaf to the day-long bird-songs, blind to the beauties of sky and field about him, the worker thinks only of his task and plods painfully on. Suddenly his bent shoulders feel the sharp smart of the whip, and looking down he discovers that the hands that hold the plow have turned to hoofs, instead of driving the oxen he is now drawing the plow and being driven by the beasts." It is scarcely a fable but a photograph of thousands who become so absorbed in the appointed tasks of life, that they lose their real meaning and the happiness they are intended to bestow. To all of God's creatures He has given a place and work; but man is supreme over the beast, in that he is superior to the work assigned. A religious consciousness then in our daily tasks of life is a sacred privilege. The man or woman who would worship God in the temple loses the richer intent of worship, if in tasks of daily life the presence of God is not felt. A farmer may be a farmer for God. A business man a partner with Him. A student, a learner of His thoughts.

## II. A Christian Obligation.

The great Teacher has put it both forcefully and beautifully: "Even so let your light shine before men that they may see your good works and glorify your Father which is in Heaven" These words reveal a fact and a principle. The fact: Every possession and privilege becomes an obligation; The principle: Christianity advances by the inherent contagion of its goodness.

Christ never tuned harps to hang upon the willows; he never lighted lamps to be placed under bushels; he never gave talents or pounds to be hidden in the earth or wrapped in a napkin; but to be used in forum and marketplace; he never plowed ground that it should lie fallow but receive seed and bring forth fruit. He opened eyes that they should never again be covered with dark glasses. He unstopped ears that they might "take heed what they hear." He filled men's minds and hearts with

His truth and compassion that they should be channels of truth and mercy. Our Christian knowledge, our material blessings, our personal endowments become Christian obligations, to be used for Him.

"Even so let your light shine." The light is the light which Christ has given us. His plan is that through us others shall be directed to Him. The principle is that of contagion. We dare not limit that principle to disease and evil, that it applies there is not to be doubted. When small-pox breaks out in a community, the pest house is the first thought. For that disease and many others are known to be contagious. Moral evil is not less so.

Crime, which has come in great waves and terrorized our cities and countrysides, has not been merely terrible but contagious. "What happens once will happen twice" has some truth in it concerning moral evil, because crime becomes suggestive. However if evil is contagious, good is so also. There are associations in which it is easier to do right than wrong. Those who have been privileged to visit places like Northfield, or our Summer Assembly at Gettysburg or similar gatherings of Christian people will readily realize the truth of this. Where have the impulses for righteousness and compassion most frequently met us; in the market place or in the sanctuary?

The principle is true of Christianity. Its source is from above; but its market place is earth, and its best advertisement is its product. Christ meant that it should be contagious. Ye are leaven, infect; ye are salt, flavor; ye are light, illuminate. We like the thought expressed in Acts 4:13 "And when they beheld the boldness of Peter and John they took knowledge of them that they had been with Jesus." In the following verse, in the person of the man whom they had healed we have the same truth; "And seeing the man who was healed standing with them, they could say nothing." The Christian must always stand as Christianity's unanswerable argument.

The incident is related of two small girls the one a professor's daughter who had recently moved to the community the other a little playmate who was much in-

fatuated with her grandmother's new picture Bible. The latter asks the former, Do you have religion at your house too ? Yes, she answers hesitatingly, and then fearing lest she had made an awkward admission, added, "but mother never uses it unless it is first sterilized." This is doubtless the case with much religious practice; so thoroughly sterilized that no one is in danger of catching it.

A contagious Christianity has certain vital marks. It will be consistent. "Not all that say to me Lord, Lord shall enter the kingdom of Heaven." Inconsistency is the usual failure of the Christian life; but there is a failure more extensive. It is indicated in the curse pronounced upon those who became stumbling-blocks in the path of others, and in the curse of barrenness pronounced upon the disappointing fig tree. It is in truth a fine compliment to Christianity, that even the unbeliever expects a higher standard of honesty, morality, and generosity in the Christian than in any one else. It is sad when such expectation is not fulfilled. When a man of the world fails in character the failure is personal, but when a Christian fails it is a reflection upon the cause of Christ. A dirty window is never so conspicuous as when the rays of the sun fall upon it, so also is the impure and unclean life when viewed in the light of Christ.

Consistency determines the measure of our influence. Some disease germs are more vital than others; some have a life of several weeks; some of many years. A number of years ago when the old paupers' cemetery in the city of York was removed to make place for the High School buildings, those in charge of the work kept kettles of burning oil about the plot in order to destroy the infection. It appears that years before there were a number of smallpox victims buried there, and it was feared that infectious germs might still live. The precaution was wise, for those germs have great vitality.

The inoculating power of vital religion is very great. Has it affected every phase of our personal living ? Has it touched our home life ? Has it made itself felt in our

business and social circles ? Does it color and enrich our world outlook ? The story is told of a young man who went to work in lumber camps. His friends feared for his religion in the new surroundings. Six months later he returned and his old friends asked, Was it not rather hard to be a Christian there? "No," was the reply. "I was there six months and no one knew I was a Christian!" It is altogether possible that the average Church register contains names of persons with no truer faith.

Christianity to be attractive must show the mark of happiness. We refer not merely to that type of exuberance that only overflows in meeting. Whatever may be your opinion of that, it has the advantage over a meeting which we once attended, where when a brother would pray, all the faithful groaned. We refer, particularly, to that attitude towards the Church and the things for which it stands, that is revealed in a man or woman proud of and enthusiastic in forwarding its program. We refer to that attitude towards Christian truth that shows a believer to be confident in faith, hopeful of the future, and zealous for good works. You will understand what Dr. Watkinson has in mind when he says: "Some people spend entirely too much time on the northeast side of their religion"—the side of storms, blizzards, cold chilly rains, and gloomy outlook. The captious critic, "the kill-joy," "the knocker," the pessimist—who Mr. Catell says is the blind man in a dark room looking for a black hat that isn't there—these and a host of their friends misrepresent religion as all gloom.

It is in truth a Christian obligation to daily manifest Christ to the world and to so witness to His love and life that men may be drawn to Him.

### III. A Social Necessity.

Approaching our theme from the standpoint of the world's lack today, religion in daily life becomes a social necessity.

If one cared to use dark colors, it would not be difficult

to paint an alarming picture of the present social status. Viewing society from the standpoint of the family—the fundamental social unit—we are confronted with two menacing evils. One of the busiest industries of the country is the divorce mill. Someone has put it pointedly in saying that one-half the people are trying to get married and the other half unmarried. Reports show that during the past twenty years the total "damaged goods" of divorce including the children of the unhappy couples has reached one-twentieth of the population of the country. The prevalence of divorce and re-marriage of divorced persons in all classes of society reveals the necessity of stress upon the Master's interpretation of the sixth commandment.

Another major evil, among the many warring against the home is childless homes among those best able to educate and train the child. In the so-called better sections of our cities children are alarmingly few, while in the more congested sections they are so numerous as to present a problem in regard to their care and education. This condition in great cities among the very wealthy, is true also of the great middle classes, as can readily be observed in almost any community. Economic independence before and after marriage, unwillingness to make the necessary sacrifices of pleasure and freedom, high living costs and many minor causes are given as excuses for childlessness. The remedy for this state of things lies in the teaching and practice of the Rooseveltian interpretation of the fifth commandment—"Thou shalt not kill."

Looking at the social necessity of religion from viewpoint of our public pleasures gives a similar picture. There is doubtless much room for improvement in the motive of American pleasure. The sexual on stage and screen means larger dividends to stockholders. The sensual and even lewd finds ready popularity in public hall, club and private dance. In fact we feel we are not putting it too strongly when we say that the major trend of pleasure is not recreation or inspiration, but rather sen-

sation and temptation. Again we see the necessity of urging Christian standards in support of and in participation in pleasures really worth while.

The need of every day religion in political life scarcely calls for argument, when we recall that recently in our state legislature was offered a bill permitting communities to decide whether God knew his business when He gave the commandment of the Sabbath day. This legislature actually passed a saloon license bill to enforce a prohibition amendment! The sad complement of state politics is found not infrequently in national and international affairs, not less dishonest but more clever. Political life reveals the need of the wholesome touch of every-day religion.

We would not presume to analyze the economic chaos of today for chaotic it is indeed. It is spoken of as a period of deflation, retrenchment, and readjustment. Many reasons are set forth to account for it. A recent report of the Federal Trade Commission speaks of unfair competition, excessive prices of basic commodities, restricted credits, corporate monopolies, open price associations, unnatural interference with channels of trade, and foreign combinations in the international market. If to these we add mass psychology, an awakening of dormant common sense, and any other causes one may choose; there yet underlie it all some facts of economic dishonesty. Economic inflation means dishonesty somewhere. And when inflation takes place deflation is bound to follow. Try it on a check or note. The temptations of prosperity were too great for a moral stamina never overly strong. The rule "All the traffic will bear" has been too generally applied. That capital and labor have been equally to blame is seen in the "cost plus" plans of war work, when both profited at the same game. A recent article by Mr. Long, prominent in the lumber trade, says "The outstanding needs of American economic life today are honesty and industry." Mr. Babson, the premier business analyst, puts it pointedly when he says, "We need a genuine return to religion."

Viewed then from what point we will, American social life needs a daily practice of Christianity.

In Eph. 2:10, the apostle calls us to noble living saying: "for we are his workmanship created in Christ Jesus unto good works." Mr. H. G. Miller maintains in commenting on this that it should be translated "God's poem" instead of workmanship, the word having that meaning in classical Greek. Be that as it may, our Christian life and character should be God's poem in that it represents his teachings harmonized in our practice.

When the friends of Richard the Lion-hearted sought his place of imprisonment, a musician in the disguise of a tramp was sent from prison to prison. Wandering about from place to place he played Richard's favorite melody. At length he was rewarded by hearing the familiar voice of Richard respond to the melody. The religion of daily life should be a fitting response to the melody of our sanctuary songs .

*Shrewsbury, Pa.*

## ARTICLE IV.

THE UNION MOVEMENTS BETWEEN LUTHER-  
ANS AND REFORMED.

BY PROF. J. L. NEVE, D.D.

Reflections Regarding Present-Day Union Movements  
in America.

Literature: *The Christian Union Quarterly*, edited by Dr. Peter Ainslie, 504 N. Fulton Ave., Baltimore, Md. We call attention to all the issues of 1919, especially to that of January. See also the January and April issues of 1920. The references in this chapter are chiefly to the preceding chapters of our series.

*I. The Problem of Church Union in America is not the same as in Germany.*

In our examination of the union movements among the Germans we had a practical end in view. We wanted to furnish a historical material from which lessons might be drawn for an attitude to movements in America, in which the Lutheran Church is counted upon to enter into union with the Reformed group of American Protestantism. We shall open these concluding reflections with a consideration of the Union problems as we have it in America.

In Germany it was the aim of the friends of Church Union to unite only the Lutherans and the German-Reformed. In the second chapter of our series of investigations we have made clear what we understand by the "German-Reformed." It is a type of German Protestantism, which originated through the early influences of Zwingli upon some of the Southern parts of Germany. This influence was especially strong in the so-called *Cities of Upper Germany* with Bucer at Strasburg as their leading factor. It was a movement which later was controlled by Calvin and spread to the Palatinate, to Bremen, Nassau, Anhalt, Hesse-Cassel, Lippe, Branden-

burg, to parts of East Friesland and to the Rhine Provinces where it was found when the Hohenzollerns came to rule.<sup>1</sup> The confessional bond of union was the Heidelberg Catechism. They held to Calvin's teaching on the means of grace but as a rule did not follow him in his doctrine of predestination. In the German-Reformed we have a Calvinism "modified by the German genius" (Richards). In some of the above mentioned dominions (in Anhalt, for instance) the prevailing type was nearer to Melanchthonianism than to what we would call genuinely Reformed. It must be understood that union in Germany—and the same is true of the German Evangelical Synod of North America—means a union of the Lutherans with a type of the Reformed in which there is, as a rule, an absence of "high Calvinism."<sup>2</sup>

When in America the Lutheran Church is invited to become a partner in union movements, a far more comprehensive program is planned. In the movement known as "The Call for a World Conference on Faith and Order by the Protestant Episcopal Church" (1910), as also in the "Association for the Promotion of Christian Unity" of the Disciples (1910), invitations are extended even to the Greek Catholic and the Roman Catholic churches.<sup>3</sup> And all Protestant churches "who accept Jesus Christ as Lord and Savior" are included, of course. In the "Call for a Conference on Organic Union of the Evangelical Protestant Bodies in America by the Presbyterian Church" (Dec. 1918)<sup>4</sup> the invitation was to all the Protestant churches in so far as they are "evangelical" or "orthodox." The following churches participated actively in the first conference held at Philadelphia 1919: Episcopalian, Presbyterians, United

<sup>1</sup> We refer to Dr. James I. Good, *The Origin of the Reformed Church in Germany*; also his *History of the Reformed Church in Germany*; also his *Heidelberg Catechism in its Newest Light*.

<sup>2</sup> Cf. chapter two, sec. vii.

<sup>3</sup> See Peter Ainslie, "Towards Christian Unity," p. 48; also If Not a United Church—What? Also in *Christian Union Quarterly*, Oct. 1920, pp. 135, 119 f. Regarding Rome, see in the minutes of the last General Synod (1917), pp. 123 ff., Dean Dr. Bauslin's criticism of the letter of Cardinal Gaspari on behalf of Pope Benedict, written as an answer to overtures of one of the conferences on "Faith and Order."

<sup>4</sup> See *The Christian Union Quarterly*, all issues of 1919.

Presbyterians, Reformed, German Evangelical Synod, Congregationalists, Methodists, United Brethren, Moravians, Baptists, Disciples of Christ, Society of Friends. A reading of these names reminds us at once of the conflicting confessional positions to be reconciled in such an "organic union." If the Lutherans should join such a movement the problem would be forbiddingly difficult. The Lutheran confessional positions as expressed in the Augsburg Confession of 1531 would have to be reconciled not only with the spiritualistic conception of the means of grace, as was the case in Germany, but also with the predestinarianism of high Calvinism or with the Arminianism of the opposite wing of Reformed Protestantism and with the standpoints which emphasize such matters as church organization, mode of baptism, etc. There are difficulties in the way of a full Protestant Union in America, especially when the Lutheran Church is included, that were absent in the union endeavors on the other side of the Atlantic. Among these we should also count the teaching and practice of churches which may be called daughters of the Reformed Church: Methodists, the Baptists of many kinds, and the Quakers, Menonites etc.

The Lutheran Church, as long as it has not sacrificed its own genius, is fundamentally opposed to confessional indifferentism on all teaching of the Scriptures pertaining to the "Gospel." Our reference is to the use of this term in Art. VII of the Augsburg Confession.

To show how impossible it is for the Lutheran Church to fall into line with sentiments expressed at such union conferences we shall quote from a few of the papers that were read at the above mentioned conference in Philadelphia, called by the Presbyterians.<sup>5</sup>

The representative of the Congregational Churches said: "There has been a general surrender of the idea that a church must have an elaborate creedal basis. The historic creeds need not be repudiated. They are honored

5 Published in the Christian Union Quarterly, April 1919.

monuments of the faith of our fathers and witnesses to the apprehension of Christianity of those in spiritual succession to whom we gladly stand. But most Protestants are satisfied, as a present practical test of communion, with a creed which embraces only the central affirmations of the Christian faith. We are thus delivered from the necessity of demanding that our brother accept all our philosophy of the universe."<sup>6</sup> He who is familiar with customary deliverances on this subject in pulpit and church press knows that there is very much unexpressed thought back of such a deliverance. The Lutheran Church could not subscribe to these thoughts, without committing outright suicide. In the same address we read : "The sacraments instituted by Christ will be administered by each local church in the mode of its selection, but with full agreement that the mode of each sister church shall have complete recognition and that all disciples of Christ shall be equally welcome to their privileges." This is to satisfy the immersionists on their "mode" of Baptism; but how about the far more important *doctrine* of Baptism? There seems to be wide agreement that the doctrine of the Sacraments is entirely a matter of indifference. The reader for the Protestant Episcopalian Church, at that convention, quoted the positions of the "Conference on Faith and Order" and insisted upon the recognition of at least "the fact of episcopacy, and not any theory as to its character." On matters of doctrine this church is willing to regard as a basis for union "the Nicene Creed as a sufficient statement of the Christian faith." This excludes a great sphere of doctrinal interest, the conflict between Augustinianism and Pelagianism and the conflict between semi-Pelagianism and the doctrine of grace as taught by the Reformers. All this is to be treated as if on the great theme of the Reformation the Church of Christ has had no special experience and needs no guide for its teaching. The speaker for the Disciples of Christ quoted as his church's position: "The Bible and the Bible alone is the

6 Christian Union Quarterly, April, 1919, p. 46.

religion of the Protestants." This could only mean: the Bible without confessional interpretation of its teaching by the Church. The united Church, then, would be asked to make no profession of what the Bible teaches. The speaker appealed to "the right of private interpretation."<sup>7</sup> He continued: "The various communions have their systems of theology, based upon interpretations of the Word of God, and which they adopt as standards of their respective churches." "Since all agree that the Scriptures contain the Word of God, why could not the Scriptures alone be sufficient? They appear to have been so in the early church. Why should they not be for the Church now?"

Note: We have answered these questions in chapter VI, 8: "Scripture versus Confession." Yet we feel tempted to reply to these remarks here by saying: (1) The Church is forced to a distinct authoritative or symbolical interpretation of the Scriptures because individuals and communions with misleading teachings also claim the Bible. Adoption by a church of the Scriptures and at the same time refusing to interpret them confessionally as a bond of union is a negative or neutral and not a positive adoption. (2) The early church, in its conflicts with error (Ebionitism, Gnosticism, the pneumatics in general and an endless number of sects), was also forced to give an authoritative interpretation of the canon. We have the result of such creed-making in the "Rules of Faith," which gradually issued into the Apostles and the Nicene Creeds. (3) A grown man cannot be forced back to the state of the development of the boy. The Church of to-day has been led by the Holy Spirit into a rich doctrinal experience of the fundamental truths of Scripture. We cannot ask the Church to ignore all this in order to return, in a kind of Christian

<sup>7</sup> In chapter VI we discussed the question how this thoroughly Lutheran principle is to be harmonized with the recognition of a common Creed for the Church. See Luth. Quarterly, Oct. 1920, pp. 428 ff. (Reprint, pp. 157 ff.)

agnosticism, to the primitive knowledge of the Christianity of the post-apostolic fathers.

Surely, as far as the Lutheran Church is concerned, there will never be a union of Protestantism if such insistence is continued upon indifferentism regarding the matters pertaining to the "Gospel." The Augsburg Confession (Art. VII) defines the Church as "the congregation of saints, in which the Gospel is rightly taught and the Sacraments rightly administered." And it will be found that the matters pertaining to the Gospel do also include the conception of the means of grace, on which the great historical churches of the Reformation, the Lutheran and the Reformed of various names, have gone apart. It is in the field of soteriology with special regard to the means of grace where we need an understanding. Such things as modes of Baptism<sup>8</sup> and ordination are no essentials. The question of church government presents a problem of practical difficulty, of course. Here the democratic conception ought to receive large emphasis. But the fundamental problem of organic union is a doctrinal problem. It is the old question of how to overcome the doctrinal difference between Lutheranism and Calvinism. We repeat that previously quoted remark of Rev. J. H. Horstmann of the German Evangelical Synod (chapter VI, foot note<sup>103</sup>): "The new alignments now taking place (reference is to the family unions) are only making more clear the two antagonistic elements that need to be inwardly reconciled before anything like outward and organic union can be expected. In the last analysis Lutheranism and Calvinism, which divided European Protestantism into two hostile camps in the sixteenth century, still remain the divisive factors in twentieth." We know that modern-liberalistic theology with the Ritschlian "experience" theory and the "value judgments" as the formal principle laughs at the sug-

<sup>8</sup> A friend who read the manuscript remarked as follows: "The mode of Baptism is in abstracto indifferent, but not so now in concreto. The moment Baptists insist on immersion they are in error, and the mode ceases to be a minor point." This is correct.

gestion of returning to a discussion of the old differences between Lutherans and Reformed. But it is the only way for trying whether it is possible *so late in history* to bring about the union of the Lutheran and the Reformed wings of Protestantism.<sup>9</sup>

If we try to analyze the situation without undue optimism, then we must say that a union of American Protestantism does not seem to be in sight. The constantly growing liberalism in the Reformed churches and their daughters is an added obstacle. At present there is only one kind of union that seems to be within reach. That is the family union. The reading of a number of the addresses at the above mentioned conference in Philadelphia on organic union has confirmed us in this question. Dr. W. M. Roberts of the Presbyterian Church spoke of a "consolidation among the churches of the Reformed Faith, which are most nearly akin in doctrine and organization," (p. 32). Dr. Wm. M. Anderson, in speaking for the United Presbyterians, said: "Our denomination stands committed to a federated agreement uniting all of the Reformed churches in America holding the Presbyterian system" (p. 39). There is already an "Alliance of the Reformed Churches holding the Presbyterian System," we read in the address of Dr. R. W. Miller for the Reformed Church (p. 58), and he says that his church "is ready for an organic union of the Presbyterian-Reformed family of churches" and adds: "These ten or more bodies, by reason of history, polity and doctrine, are practically one and should be organically united together" (p. 59). And Dr. J. W. Hamilton of the Methodist Episcopal Church said at that same convention: "There is one very important reason why you should not insist upon our going into this union with you just now. We are in the business of organic union among ourselves....." (p. 55 f.). The same is to be said of the

<sup>9</sup> It is late in history, because the opposing views of the two sides have crystalized into dogmas on the foundation of which a large theological literature has sprung up and a different church life has developed. Cf. chap. III, close of sec. IV.

Lutheran Church in America. The aim is to unite the Lutheran synods of the United States and Canada and to draw the Lutherans of the world into a common understanding. Considerable progress has already been made. In 1917 three Norwegian synods united into one large body. Three years later the pre-eminently English speaking Lutheran bodies (General Synod, General Council, United Synod South) consolidated themselves into the United Lutheran Church in America. And at present the synods of more German constituencies are also trying to arrive at agreements. All such movements for "family union" are to be commended for two reasons: 1) They are proof of a feeling in the Church that small and petty matters must not stand in the way of union. But 2) they also show that the historic churches of Protestantism, so far as they are not too much honeycombed with rationalism, will not dismiss with indifference the matters which in the light of Scripture testimony and of historic development are of fundamental importance; these differences must be faced and settled before there can be union.<sup>10</sup>

## II. *Some Motives for Union Examined.*

Much light is shed upon the merits of present-day union movements by an examination of their motives. Some of these motives are right and some are questionable and even wrong.

We shall first mention three truly Christian motives and discuss their applicability: (1) Chief among these is the exhortation that comes from the Holy Scriptures. Christ prayed that His followers "all may be one" (John 17:21); Paul expressed it as the goal for the Church as the "body of Christ" that "we all come in the unity of the faith" (Eph. 4:13); and He recognizes only "one Lord, one faith one Baptism, one Lord and Father of all" (Eph. 4:5, 6). Followers of Jesus and believers in the testimony of His apostle cannot be opposed to a

<sup>10</sup> See the editorial in *The American Lutheran Survey*, April 14, 1920, on "Basic Lines for Christian Union."

true Christian union. But it must be a Christian union, a union in the "faith" (Eph. 4:13). It is the *objective* faith that is here meant, the *fides quae creditur*, the confession of faith; not faith as the expression of spiritual life (*fides qua creditur*), which on this side of eternity never could be made a condition of outward Church union. The correctness of our contention that in Eph. 4 Paul speaks of the objective faith is proved by verse 15: "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine" etc.; "but speaking the truth in love...." Many zealous advocates of the cause of Christian union, in quoting the above passages, overlook entirely that it is the union in the truth of God's Word that is meant. The first duty of the Church is to be faithful to the truth "once delivered unto the saints." "If ye continue in my Word, then ye are my disciples indeed, and ye shall know the truth and the truth shall make you free" (John 9:31, 32). Those that cry for union at any price forget entirely the emphasis which in the Scriptures is placed upon divine truth (*ἀληθεία*) as the first fundamental requisite for spiritual work. Read Psalm 86:11; Isaias 8:20; James 1:18; John 17:17; 8:31, 32; Eph. 6:14; 2 John 4; Eph. 4:14. And in connection with these passages see Matth. 7:15 ff; 24:24 and 1 John 4:1. By a false union we would make error to co-exist with truth in the Church of Christ. The suggestion to find a union by "agreeing to disagree," when this is to cover matters pertaining to salvation, is unworthy of the Church. The Church is not a social or a literary club for the exchange of religious and ethical views, but it is a divine institution "in which the Gospel is rightly taught and the Sacraments rightly administered" (Augsb'g Conf., Art. VII).

In the appreciation of the Word there is between the Lutheran Church on the one hand and the Reformed churches on the other that difference which we discussed in chapter VI, 3, C. But in this present day this confessional difference is augmented by a difference which has come in through modern theology: To the Lutheran

Church the Scriptures are the source of truth, and the Word as such is a power unto salvation and the seed of regeneration, the Holy Spirit always accompanying the Word. Modern theology—our reference is to Ritschlian-ism—has arrived at an altogether different conception of the Scriptures. The Ritschlians see the value of the Bible for the Christian chiefly in this that it reflects for our inspiration and warning the whole variety of human individuality, of human virtues and failings, of human life and endeavor. The Bible is not any more authoritative, but is, at best, only helpful for the understanding of our own inner life. It is a kind of a commentary on the personal religious life of the Christian. The objective faith is not a matter of interest anymore. This must be the explanation for the fact that in quoting the exhortations for union in the Scriptures so many overlook altogether the demand that it must be a union in the truth. The Lutheran Church has so far refused to abandon the "formal principle" of the Reformation, while in the Reformed churches there have been large concessions to the new theology. No wonder, therefore, that for the Lutheran Church the real obstacles in the way of union are today harder to be overcome than at the time of the Leipzig Colloquy in the seventeenth century (cf. chapt. III, sect. IV).

To establish our position against misunderstanding on the point here under discussion we say again: The demand of Christian union is Scriptural. No Christian can be in principle opposed to the union of the Christian churches. But it must be a union in the truth. It is because the modern movements have ignored this demand that the Lutheran Church has been unable to co-operate.

(2) The children of God through the ages and in the various churches have been and are longing for a union in the faith ("one faith," "one Baptism."). To satisfy this longing and to contribute to the realization of this hope is also a true motive for union endeavors. The thought that many true Christians are praying for union

should lead the Church, especially its leaders, to repudiate any division which is based on small and petty matters, such as organization, mode of Baptism, etc., or on teachings which in the light of the analogy of the faith (Rom. 12:6) cannot establish articles of faith.

(3) Among the motives for Church union there is one which we shall here describe and try to review with criticism. It is said that the various churches, in their separate existence, have developed certain charisms and graces which after a union would become the common possession of the whole Church.

The Danish bishop Martensen<sup>11</sup> devotes a special chapter to the ethical peculiarities of the Lutheran and the Reformed churches. The Lutheran Church, he says, has brought out in the Christian life of its members the evangelical freedom of the Christian man; the Reformed, as followers of Calvin, have been strong in organization. Lutheranism, again, in cultivating the type of Mary sitting at the feet of Jesus, has shown a special gift for the development of the inner Christian life, and in consequence has shown its strength in contemplation, mysticism, in religious song (chorals), in the forms of worship and church art; the Reformed, with a preference for the type of Martha, have shown a gift for the development of outward activity which has expressed itself in great missionary undertakings, in Christian propaganda, in Bible and tract societies. Martensen himself suggests that the characteristics which he is discussing can hardly, at least not directly, be traced back to the doctrinal differences of the two churches. This is correct. Elements of practical life, that can be traced as flowing out of erroneous doctrinal positions, such as a legalistic confounding of Law and Gospel, or a misconceiving of the relation between Church and state, can never be counted among the charisms and graces, no matter how great they may appear to the superficial observer; on the other hand, the church which is established upon the Scrip-

11 Christian Ethics, German edition, vol. I, p. 54 f.

tures will produce all the charisms. This is fundamental. However—and here is the element of truth in the thoughts of Martensen—, besides the endowments of a church, which have their root in a special comprehension of Scripture truth, there are in the various churches also the elements that must be traced to the peculiarities of the founders, even to the nationality from which they sprang. Luther was a German mystic and as such a veritable embodiment of that untranslatable German “Gemuet” which accounts for so much of that wonderful religious depth in the German chorals and in the devotional literature of the Lutheran Church; Calvin unrelenting in his logic, was stern and practical, with a genius for organization, in all of which he had a powerful appeal to the Anglo-Saxon mind. Lutheranism is mystical, Calvinism is practical, Methodism is aggressive, and so on. This it is what many advocates of union have in mind when they say that the *Una Sancta*, as a united Church, would be able to present itself to the Lord as its head and to the world as adorned with all the gifts and graces.

To many this consideration is a plausible motive for union. But we confess that we cannot endorse it so unreservedly as it is usually done, simply because of the kind of union usually aimed at. We are convinced that in an artificial union, that is in a union which does not grow out of an inner agreement in matters of faith, the Lutheran Church would lose her historical charism of guarding the truth. And as a natural consequence she would strip herself of other characteristics that have stood as bulwarks of sound religion through the ages and ought never to be sacrificed. An artificial organic union with the expectation of making the gifts and graces of the various churches a common possession of a merger body would defeat the end in view. Such gifts have their roots in the historical organizations that have produced them. These roots would suffer especially in a union which ignores the history of the churches in question, and the graces would be lost instead of preserved! Those who urge union on this ground mean

well, but they fail to see that here questions are involved, that have not been thought out to the end.

Next we shall discuss a number of motives of a more or less questionable character.

(4) The economic motive is much advanced. We shall state both the suggestion and its criticism in the following words of President Dr. Haas of Muhlenberg College: "In this age of material considerations and of big financial undertakings men are prone to judge not only commercial concerns but all interests of life from the point of view of economic advantage or disadvantage. It seems a great waste of money and effort to perpetuate a number of minor organizations when a large major organization could be formed with a great budget and a strong appeal because it saves so much in overlapping operations. It cannot be doubted that this economic motive which looks to a great central religious trust is moving many men to place a minor emphasis upon conscientious convictions which churches have long held sacred. The dream of a great organization, if it be effected without the clearest agreement in the truth, is a violation of the obligation which God has put upon the Church to keep His truth pure, undefiled and spiritually effective. A union formed through mere pressure of lay interests from a fundamentally economic emphasis is a destruction of the spiritual strength of the Church.<sup>12</sup>

(5) Many are clamoring for the union of Protestantism because of the impression which a large organization would make upon the world. Prof. Th. Graebner, recently, characterized this as "kephalomania." If it is admitted that agreement in the truth of God's Word is the supreme condition of church union then this motive needs no special discussion, except to refer to Zechariah 4:6 where we read: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." We also appreciate the strength that comes from union, but it must not be bought at the price of infidelity to a sacred trust.

<sup>12</sup> Lutheran Church Review, Jan'y 1919, p. 2.

(6) Speaking of the motives for Church union there is one to which we have referred many times in previous chapters of our general discussion. State governments, considering the Church a convenient instrument for nationalization and the accomplishment of political purposes, have followed the policy of forcing the Lutherans into a union with the Reformed. Here the Hohenzollerns, especially Elector Sigismund of Brandenburg, Elector Frederick William I (the "Great Elector") and later King Frederick William III of Prussia, have sinned much against the Lutheran Church, as we have shown. On the part of church members there must be patriotism and loyalty to the government, but the Church as such should never be manipulated for political purposes. This is a needed exhortation also for us in America. We have been told that a position upon the principles of historic Lutheranism is "out of harmony with true Americanism." Our reply is that according to the constitution of the United States of America, religion as well as race presents no hindrance to good American citizenship. A consistent Lutheran can be just as good an American as a convinced Romanist, Presbyterian, Methodist, or Baptist.

(7) "From theology we ought to return to pure religion"—this sentiment is to very many a motive for union. We have had occasion to touch upon this subject so much that we can dispose of most of what here should be said by referring to previous chapters. See our treatment of the thoughts of Calixtus on this question in the Lutheran Quarterly, July 1919, pp. 372ff., cf. pp. 379 ff; in our special print pp. 89, cf. 96. On his suggestion to establish the union on the basis of the Apostles Creed, see Luth. Quarterly pp. 370 ff. (our special print 87 ff.) Compare also our review of the *Consensus Repetitus* by Abr. Calovius in the same issue of the Quarterly, pp. 388 ff. (reprint 105 ff.). We further refer to the thoughts of the "union theologians" of the middle of the last century, especially J. Mueller and C. I. Nitzsch (Quarterly 1919, p. 546; special print p. 129) and to the position of the German Evangelical Synod as discussed

in chapter VI, sec. III, note 2. *In abstracto*, and with proper care of expression also *in concreto*, it is legitimate to distinguish between pure religion and theology. Yet in the manner in which this distinction is used by many advocates of church union there is something misleading. They overlook that after all theology is indispensable to indicate, to express, and to communicate religion to the minds of men, and *that it depends upon the contents of this theology whether the religion which is communicated is pure or adulterated, true or false, Scriptural or un-Scriptural.*

It is interesting to note the practical identity of the sentiment here under discussion in other suggestions which operate as motives for union. We are admonished: "From Luther and Calvin we must come back to Christ." It is about the same as when we hear: "From the Lutheran and the Reformed Confessions we appeal to the Scriptures."<sup>13</sup> The "Disciples" (Christian Church) admonish the denominations to "return to the beliefs and practices of the Church in the New Testament times."<sup>14</sup> To find out what this is we have to turn to the New Testament itself. But what is the teaching of the New Testament? Is it not on the New Testament teaching that the churches disagree? From the New Testament times up to our day the Church has studied the Scriptures, to discover their message for the individual unto his salvation and for the Church as entrusted with the spiritual feeding of souls. This has naturally yielded to the Church of to-day a doctrinal experience. This experience which we can trace through the history of dogma has not been the same in all churches, because in some cases misleading principles were permitted to furnish viewpoints which made it impossible to do justice to the whole body of Scripture truth. The Lutheran Church claims neither infallibility nor perfection. Her teaching is true only in so far (*quatenus*) as her Creed actually agrees with the Scriptures. But the individual Luther-

<sup>13</sup> Cf. chapter VI, sec. III, 2.

<sup>14</sup> P. Ainslie, "Towards Christian Unity," p. 11.

an, especially as a teacher in his church, is a Lutheran, because (*quia*) he believes that his Confession is Scriptural.<sup>15</sup> Members of the churches differing from the Lutheran Church ought to take the same position. We know that many do—such men, for instance, as the late Dr. B. Warfield of Princeton. But we know also that there is a strong sentiment of indifferentism in the Reformed churches: Creeds are discredited, instead of confessional conviction there is only religious opinion, subject to change with the theological schools of the age. We are speaking here from the standpoint of the men of religious conviction, who are convinced that the teaching of their Confession is Scriptural. Such men feel that we need to have confidence in the doctrinal experience of the Church as it has embodied itself in the Confessions of history. And any new truth must be built on the old basis. Now the advocates of union tell us: "From theology you must go back to religion," "from the Confessions back to the Scriptures," "from Luther and Calvin back to Christ." What do these suggestions mean? Considering their source, they can mean only that we must disown the doctrinal experience of the Church and return to the beginnings of its history with a *nescimus*. The full-grown man, equipped with the doctrinal experience of a rich history is to return to the state of development of the child whose mind on definite beliefs is yet a blank. And what then? Is the development to be started over again? No, we are simply to establish ourselves upon the "Scriptures" (refusing to interpret them confessionally), upon "Christ," upon "pure religion," and then the dream of an all-inclusive union will be a glorious reality! But can a church, by stepping into organic union with other churches, on the basis of Confessional agnosticism, forget what it does know? The Church certainly did learn something from the writings of the Reformers. Some of their books are immortal. Supposing that in the spirit of indifferentism

15 Cf. chapter VI, sec. III, 3, note 1.

we enter into such an organic union, can we forget the historical Creeds? Will the conflicting principles of the Lutheran and the Reformed Creeds and the great theologies that have been built upon them cease to function and continue to be dead?

We do not know what may be possible among the Reformed churches. Their genius is different from that of the Lutheran Church. Their attitude to Creeds is not the same. The Lutherans are established upon "Symbols" which are the same the world over; the Reformed have "Confessions" which are different in the different countries. And it may also be said that the differences between the Reformed churches are of a less essential nature than those existing between them and the Lutherans. So the Reformed churches may succeed in a union on the basis of indifferentism to the doctrines that have divided them. But from what we know of the history of the Lutheran Church and of the functioning of Lutheranism in a free country we cannot believe that the time will ever come when the Lutheran Church will step into a church union that is not established upon a careful agreement in matters of faith. The Lutheran Church of the future, we believe, cannot and will not refuse to participate in conferences for union, provided there is the assurance that the matters of faith and doctrine shall have fundamental consideration. But in such doctrinal conferences it must not be expected that the differences can be settled by mutual concessions. Recently we saw Dr. Burrell quoted to have said: "On truth you cannot split the difference."

### III. *The Persistency of the Difference between Lutheranism and Calvinism.*

We are speaking of a union in which the Lutheran Church is expected to participate. As soon as the Lutheran Church is to be included there are difficulties in the way of a union, which are absent when the Reformed churches alone are considered. There was no malice in the words of Luther when he said to Zwingli: "Ye have

another spirit than we"; he simply stated an actual situation. The Lutheran and the Reformed Church differed from the beginning on the relation of the divine to the human in the Word, in Baptism and Lord's Supper, in the person of Christ, in the conception of the Church and in much pertaining to the way of salvation. Let us look at the tenacity of this difference from two standpoints: first, by a brief review of the union movements; and, second, by calling to our attention the sensitiveness of Lutheranism when exposed to modifying influences calculated to lead to a union with the Reformed church family.

1. *Union movements that have failed.* We shall content ourselves with a very brief review and refer to the chapters which contain the more extended discussion.

(a) Martin Bucer, the great union theologian of the Reformation age, succeeded in drawing Luther into a union movement. The "Wittenberg Concord," in which the two sides had agreed, was mildly Lutheran and was for that reason not accepted by the Swiss. Calvin remoulded the followers of Zwingli. Luther published his Last Confession on the Lord's Supper, and the Wittenberg Concord ceased to function.<sup>16</sup>

(b) Melanchthon who felt himself drawn to Calvin was desirous of a union between the followers of Luther and those of Zwingli. To this purpose he changed two significant expressions in Art. X of the Augsburg Confession—in the edition of 1540 (*Variata*),—which was to make it easier for the Zwinglians to identify themselves with the Lutherans. But after the death of Luther the *Variata* was discredited. And the Lutheran Church, in adopting the Book of Concord, established herself upon the first edition of the Augsburg Confession which, together with the Formula of Concord, was to preserve an uncompromising position upon the teaching of Luther as opposed to the modifications proposed by Melanchthon.

(c) After the final split of Protestantism into a Luth-

<sup>16</sup> See our chapter I, especially the closing observations.

eran and a Reformed Church effort after effort was made to heal this schism. In chapters III and IV we have studied the following union movements: (1) the Consensus of Sendomir (1580); (2) the Montbeliard Colloquy (1586); (3) the Palatinate Irenicum (1606); (4) the advance of Paraeus (1614); (5) the Colloquy at Leipzig (1632); (6) the convention at Thorn (1645); (7) the Colloquy at Cassel (1661); (8) the Colloquy at Berlin (1662); (9) the life work of John Dury; (10) the principles of George Calixtus. All these movements failed. The best contribution to a real understanding was made by the Leipzig Colloquy because here the doctrinal differences were discussed with thoroughness and frankness. For a characterization of these movements as a whole we must refer to the introduction of chapter III.

(d) The union movements of the nineteenth century in Germany brought only a partial success (cf. chapter V). The aim of the Prussian king was "a renewed Evangelical Christian Church"; but the outcome was a mere confederation of two churches which both continued to maintain their identity. But even this had to be forced by the state authorities. Such a union was possible in Germany because in most of the dominions one of the churches was overwhelmingly in the majority. So to that church could be given almost exclusive recognition. Such an arrangement would not in any way be transferable to American conditions. Here a mere confederation, in an organic union, is bound to issue into an *absorptive* church union in which the Lutheran Church would be sure to lose her identity and with that her heritage and her mission. If the Prussian Church Union had succeeded in finding the consensus of the two churches then there would have been the positive contribution to a basis for union, upon which the Protestant churches of America, the Lutherans included, might find themselves together. But the consensus theory of the old "union theologians" (Mueller, Nitzsch, Dorner, Rothe, Ullmann)

was a phantom which they kept chasing until in 1846 it vanished definitely out of sight (cf. p. 130).

(e) The German Evangelical Synod of North America which we have studied in chapter VI, represents an attempt to unite Lutherans and German Reformed in one body. The Lutherans in this body are by far in the majority. Under our American conditions the adherents of both Confessions are expected to live in one congregation, instead of separately under a common general government. So the German Evangelical Synod had to find a confessional platform that would be agreeable to both sides. Profiting from the experiences of Germany, the search for a consensus of doctrine between Lutherans and Reformed was abandoned. In its place a confessional basis was arrived at, which may be said to present a kind of a selection ("Chrestomathie") of what seemed best adapted to meet the needs of the constituent parts of the Synod. From all that we know of Lutheranism when it functions in freedom from the state, the Lutherans of America will never be ready to join in such a plan of union. Therefore, when the consideration is a union of American Protestantism, in which the Lutheran Church is to participate, we have to record also the attempt of the German Evangelical Synod among the failures. We must ask to read again what we wrote in the closing section (5) of chapter VI.

2. *Can Lutheranism be expected to change?* As has been said already, there are obstacles in the way of union when the Lutheran Church is considered as a participant, which are absent when a union of the rest of the churches of Protestantism is under consideration. The latter belong to one family while the Lutheran Church is in a different class. It is this observation that suggests our question which we shall now express in this form: Can we look for a change in the Lutheran Church of America, especially with regard to her appreciation of the doctrinal element, that will lead to a union such as is demanded by most of the advocates of organic union in our day? In attempting to answer this question we can

speak with profit only by again consulting history. Our references must be first to Germany and then to America.

(a) We are told that in the land of Luther the differences between the Lutheran and the Reformed churches have dropped into the background and are disappearing more and more in this age of reconstruction. But there are a number of things, that must be taken into account, which will guard us against drawing hasty conclusions.

(1) Liberalism with its large following in Germany (in and outside of the Union) naturally has no appreciation of confessional differences such as existed between the Reformers of the sixteenth century. One like Albr. Ritschl, late professor at Goettingen, (the university of a Lutheran province), who, in the succession of Schleiermacher, made man's subjective experience the criterion of what is to be accepted as Scripture truth naturally could see no objection to a union between Lutherans and Reformed. And there are no difficulties in the way of union for the men of the school of comparative religion which at present holds the field of liberalistic theology in Germany. As mere products of evolution certainly one church is as good as the other. The Scriptures have no proving value. (2) Then the training of ministers in the university, instead of in real church schools, is another factor to explain much of the confessional indifferentism in Germany. All confessional and theological Richtungen have equal right, and in most branches of theology the confessional character of teaching is entirely absent. There is no applicability of German conditions to the denominational situation in America. (3) And yet, confessional Lutheranism is far from being dead in Germany. Even under the adverse state church conditions it has shown a wonderful vitality. After its breakdown in the age of rationalism, the second third of the last century brought a revival of Lutheran theology which received its impulses from the struggle against both rationalism and the Union. We refer to names such as Sartorius, Rudelbach, Guericke, Harless, Thomasius, Philippi, Th. Harnack, Caspari, Kurtz,

Kliefoth, Vilmar, von Zezschwitz, Oehler, Hofmann, Delitzsch, Kahnis, Keil, Luthardt, Zoeckler. And in the Modern Positive School of to-day, which has followed the Erlangen School, there is a very large representation of Lutheranism. Including the names of some that have passed away in recent years and aiming neither at completeness nor at systematic grouping, we mention writers such as the following:<sup>17</sup> Ihmels, Zahn, Kaftan, Walther, Hilbert, Noesgen, Roemer, von Bezzel, Klostermann, Wohlenberg, Dunkmann, Bachmann, Althaus, Boehmer, Preuss, Leipolt, Schaeder, Uhlhorn, Zaenker, Laible, Bestmann, Kropatscheck, Stange, Kunze, Schultze; and churchmen such as Bard, Haack, Veit, Bracker, Paul, Oepke, Haccius, Glage, Matthes, Wetzel and so many more that it is simply impossible to mention them. These names certainly represent an influence! But we want to emphasize that back of such outstanding leaders there are in the congregations of Germany very many ministers of the Gospel who are all established upon the principles of the Augsburg Confession and after the experiences of the last century are distrustful of a confessional union. (4) We admit that in the church reconstruction of Germany, at this present time, there is much inconsistency ("Gleichberechtigung der Richtungen"). But this has chief reference to liberalism. The church in Germany faces the double problem of the extreme poverty of the country and the general hostility of Socialism to the Church. Under these circumstances the leaders of the Church seem to feel that separate organization along the lines of distinguishing principles, at the present time, would make all church organization impossible.

Our conclusion then, is that, considering the whole situation, the lessons from Germany do not point to the coming of a fundamental modification of historic Luther-

<sup>17</sup> In giving these names we have not overlooked that many men of this school, as a result of the German university conditions, go too far in their emphasis upon the human factor of the Holy Scriptures. Yet the Bible is to them normative for Christian doctrine, and they are opposed to the union principle.

anism by erasing the confessional difference between Lutherans and Reformed in the practical church life. The fact is that the union features of Germany have no applicability to conditions in America. In Germany even the Union in so very many of its evangelical representatives is so overwhelmingly Lutheran that the union features there do not mean what they would mean here. Co-operation and confederation in Germany can be practiced without the effects they would have in America.

(b) Can we look for a change of the Lutheran Church in America confessionally? The rapidly proceeding development into the English and the process of Americanization are bound to influence the Church. Will these things induce the Lutheran Church of this country to lessen her emphasis upon doctrinal truth and to approach the churches of the Reformed group? Young as we are in experiences as a church on this continent we have already had our own history on this subject. During a number of decades in the history of the old General Synod the attempt was made to establish for the English Lutheran Church of America a "Lutheranism modified by the Puritan element," an "American Lutheranism," as it was called.<sup>18</sup> The appeal was to Melanchthon and to the principles of the Variata edition of the Augsburg Confession and to the Pietistic School in Germany. The movement was characterized by participation in the revivals of the denominations and much practice of pulpit and altar fellowship with the other churches. It even led to the drafting of a confessional document, the "Definite Synodical Platform,"—a new Variata of the Augsburg Confession,—which was proposed as a basis for an "American Lutheranism." The distinguishing features of the Lutheran Church, such as Baptismal regeneration, the Real Presence in the Lord's Supper, were removed. The most influential men of the General Synod stood back of the movement: Dr. S. S. Schmucker, President of the Gettysburg Seminary (prominent in the organiza-

<sup>18</sup> Cf. Neve, *Brief History of the Luth. Church in America*, second edition, 1916, pp. 103-176.

tion of the Evangelical Alliance in London), Dr. S. Sprecher, President of Wittenberg College, and Dr. B. Kurtz, for over thirty years editor of the Lutheran Observer. Synods under names such as "Frankean Synod," "Melanchthon Synod" were called into existence. The movement was remarkable for the energy with which it set itself to work to accomplish its purpose. The whole literature on the history of the Reformation was searched for material in favor of Melanchthonianism and against the principles of historic Lutheranism as expressed in the "unaltered" Augsburg Confession and in the Formula of Concord.<sup>19</sup> We refer to the many articles on this conflict in the "Lutheran Observer," the "Lutheran World," the "Lutheran Evangelist" and in the "Lutheran Quarterly."<sup>20</sup> But all these efforts could not keep the Lutheran Church in America (the part of it that had developed into the English) from asserting her own genius. The time came after much struggle when the General Synod established itself upon the "unaltered" Augsburg Confession and recognized "the Apology, the Smalcald Articles, the Small Catechism of Luther, the Large Catechism of Luther and the Formula of Concord as expositions of Lutheran Doctrine of great historical and interpretative value."<sup>21</sup> After this position had been taken by the old General Synod the way was open for a union of all the English speaking bodies of the Lutheran Church in this country.

Will the Lutheran Church in America change? Can we expect in her future development an approach to the positions of the Reformed church family? Certainly,

<sup>19</sup> Cf. Neve, *Introduction to Lutheran Symbolics*, p. 98 f.: "Why does the Lutheran Church of to-day insist upon a subscription to the unaltered Augsburg Confession?" A more extensive discussion of this subject is given in the same author's publication: "Are we justified in distinguishing between an altered and an unaltered Augsburg Confession?" (Lutheran Literary Board, Burlington, Iowa).

<sup>20</sup> The "Confessional History of the Lutheran Church" by Prof. Dr. J. W. Richard, championed the Melanchthonian and "The Confessional Principle" by Drs. Schmauk and Benze the Lutheran side of the question.

<sup>21</sup> See Neve, *History*, as cited, pp. 176-84.

the history of Lutheranism in America gives no such encouragement. The development which we have described was the history of the *English* Lutherans in this country. And they arrived at their present position *after a long period of visiting with the Puritans and the Methodists.* Dr. S. Sprecher, one of the chief promoters of the "American Lutheranism," wrote in old age (1890) : "No church can give up its creed. I thought at one time that a Lutheranism modified by the Puritan element would be desirable, but I have given up its desirability, and I am convinced of its hopelessness."<sup>22</sup> To-day the English Lutherans in America in their recognized church literature, are thoroughly established upon the historic positions of the Lutheran Church. Special evidence of this can be seen in their order of service, in their hymnbook, in their forms for ministerial acts, in their Catechism. At present they are even engaged in the creation of an independent system for Sunday School teaching, arranged after the church year as observed in the Lutheran Church.

When the conflict over the "American Lutheranism" was at its height Dr. E. J. Wolf, professor in the Gettysburg Seminary, published in the "Lutheran Evangelist" (1910), then edited by Dr. S. A. Ort, a series of articles on "Melanchthonian Lutheranism," which were so pertinent to our discussion that we cannot resist the temptation to quote at least a few paragraphs :

"The whole history of Melanchthonian Lutheranism shows it to be lacking in the element of permanency. It has no staying quality. With all the advantages of circumstances and leadership, with the popularity which is generally claimed for liberal views over against rigid orthodoxy, it has proved incapable of holding its own, incapable of self-propagation, which is the first essential of all true life. It comes forth with much promise, it contains some very specious features, it seems to commend itself especially to Americans, but it is ephemeral.

<sup>22</sup> Quoted by Dr. E. J. Wolf in the "Lutheran Evangelist," April 10, 1891.

The spirit, the tendency, the school has no future, it has never succeeded in embodying itself in a permanent form. It has never become a distinct branch of the Church. It either rebounds to pure, historic Lutheranism, or it bounds off to Presbyterianism, Methodism or some other ecclesiastical species. It soon develops to a point where it is found necessary to be one thing or the other, where one must be either for or against the intact Lutheran system, where one must either come out as a Lutheran or decide to be something else.<sup>23</sup> A middle ground between historic Lutheranism and the position of the other churches, a firm rock between two opposing Protestant systems, in which one can shout the "Hier stehe ich," has never been reached.

"Such are the facts. Their explanation is as easy as the collection of the facts. The Lutheran faith is a body of truth so Scriptural, so logical, so rounded, so organic and symmetrical in its development, that the rejection of any part of it mars and mutilates the whole, and renders it utterly unsatisfactory. Possibly not every stone in a gothic cathedral is essential to it, but if you remove a block here, a buttress there, and a pillar yonder, if you substitute in places brick, stucco or wood for the original marble, the glory of the building is gone, its strength is undermined, its stability endangered.

"Lutheranism is a system. So is Calvinism..... Each has a vitality that has withstood the storm of the ages. The two have much in common, and at many points they coincide, but when you attempt to alter either system or both so as to combine the two, you destroy both, without being able to form a new structure from the ruins. The result is disorganization. Building theo-

<sup>23</sup> While this may have been the experience of history in general yet we think there have been seeming exceptions: The Prussian Church Union, the Moravian Church, the German Evangelical Synod in America. It may be replied, however, that in Prussia the Union failed to become a real absorptive Union; that the Moravians and the men of the German Evangelical Synod were the most insisting upon the organic union proposed in the movement discussed in sec. I of this chapter, in which they would soon have lost their identity. And compare our observation in chapter VI, sec. III, 5, close.

logical systems is not a matter of arbitrary mechanical exploit. Truth, like every other life-force, is organic and organizing, and when once the normal basis is laid down, the structure grows by virtue of inherent laws. That Melanchthonianism is irreconcileable with Lutheranism was decisively shown in the preparation of the Form of Concord. Chemnitz and Selnecker were the ablest representatives that school ever had, but before the document was completed, which settled the distracting controversies of the Church, every trace of the Melanchthonian tendency disappeared. It is as impracticable in theology as it is in nature to cross the species. The hybrid does not propagate itself. The mongrel has no successors.”<sup>24</sup>

The tenacity of the confessional difference between the churches of Luther and Calvin certainly gives food for thought. The “other spirit” of which Luther spoke at Marburg is not something imaginary, but is a reality. At the foundation of it there is a different conception of Scripture truth. From this as the centre, the difference has worked itself out into the cultus, the piety and the polity of the two churches.<sup>25</sup> Think of the efforts of almost four centuries that have been spent in overcoming this difference! It is the barrier of Union to-day as it was between Luther and Zwingli, between Calvin and the Lutherans of his day.

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It is no wonder that many have given up hope for a doctrinal Union. Large is the number of those that call for a Union in spite of the existing difference. They want a confederation of churches. They say: Let each church keep its doctrinal and practical peculiarities, but let them federate like the states of our Union in one common government. This, then, would be an organic form

<sup>24</sup> Lutheran Evangelist, April 10, 1891.

<sup>25</sup> All Protestant churches outside of the Lutheran, irrespective of their attitude to predestination, belong to the Calvinistic camp in so far as they all reject the Lutheran doctrine of the means of grace. It is in this field fundamentally where they cannot agree with Lutheranism.

of church federation. It takes us back to the Plan of Organic Union of Christian Churches, which was started by the Presbyterians and to which we referred. The suggestion of organic union in spite of doctrinal differences has, as a rule, the strong support of liberalism. The liberalists in the Presbyterian Church were the special promotoris of this movement for organic union of the churches. But soon there was decided protest in that body. Most of the presbyteries voted against the "Plan", and so it failed in the Presbyterian Church. The Baptists also voted it down. The Methodists have their interest in the "family union." The movement is bound to end in failure.

At a recent convention of this movement for organic union in Philadelphia (Febr. 1920), Dr. Geo. W. Richards, Professor in the Reformed Seminary in Lancaster, Pa., an ardent advocate of the "Plan," made a very interesting statement. He said:

"The genius of a church is manifested through its doctrine, cultus, polity and piety. Points of agreement and difference between the churches would relate to these four aspects of organization and life. The plan of union leaves intact the doctrine, the cultus and the piety of the church, but it requires the modification of the polity, and in due time such modification in polity will affect also the piety, the cultus and doctrine. Yet such effect will be almost imperceptible, and will be wrought in course of a long time.

"In adopting this plan a church will begin to cease to be what it was *and will begin to become what it was not.* This is the surest proof that the plan calls for more than federal and nothing less than eventual organic union."<sup>26</sup>

How would such a gradual, "almost imperceptible" development affect the Lutheran Church if she should make herself a part of the organization? She would be unable to resist the stream of mediating and equalizing influences, she would very soon cease to be what she was

<sup>26</sup> See *The Christian Union Quarterly*, April 1920, p. 10.

and thus lose her heritage and her trust. But it is needless to ask the question. As we know the mind of the Lutheran Church of America, in the German, the Scandinavian, the English quarters, we feel convinced that the time will never come when the Lutheran Church will go into organic union with the Reformed group of churches or with any church and leave the matter of doctrine and practice to a development of the future.

It is outside of our plan to discuss forms of church federation, that do not call for organic union. For this reason we have resisted the temptation of discussing the "Federal Council of the Churches of Christ in America," which comprises most of the Protestant churches in America, but in which the Lutherans are not represented.

*Springfield, Ohio.*

## ARTICLE V.

## CURRENT THEOLOGICAL THOUGHT

(From the July Quarterlies)

BY J. A. SINGMASTER.

## THE AUTONOMY OF THE INDIVIDUAL CONSCIENCE

Dr. Francis L. Patton delivered a Memorial Address on the late Dr. Benjamin B. Warfield of Princeton Seminary, one of the greatest of American divines, who died last Spring. The address is replete with truth. It is published in the *Princeton Theological Review*. We quote the following passage on Conscience.

A great principle which follows from the Protestant doctrine of the rule of faith is the autonomy of the individual conscience. If in regard to those matters which are revealed we assert the right of private judgment in the interpretation of Scripture, then by a very natural inference we may assume the same right in regard to subjects which are matters of specific revelation. It may, however, be said that it is in precisely such questions that the Christian consciousness has a right to speak authoritatively and to a certain extent supplement the teachings of the Bible. Those, however, who know how this principle has been abused will be slow to accept it, and will find their refusal to accept it abundantly justified by reference to the Scripture itself. Of course one should have good reason for dissenting from the prevailing opinion of the Christian Church, and one may well interrogate his own conscience in respect to the correctness of judgments which are at variance with the voice of Christendom. But nothing can lessen his own responsibility for deciding his own course of action in regard to things indifferent or which become right or

wrong according to circumstances "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind". You have liberty, says the Apostle, but use it well and see that you use it in accordance with the great altruistic principle, "Love thy neighbor as thyself." But the doctrine of the Christian consciousness cannot set aside the great truth regarding the autonomy of the conscience. One cannot well believe that the Holy Spirit has inspired His Church or any portion of it to contradict what He had previously inspired His apostles to write. We may think that our neighbor has erred in respect to matters which fall within the jurisdiction of the individual conscience, but even in the act of pointing out what we esteem to be an error we must heed the principle embodied in the Apostle's words, "Who art thou that judgest another man's servant ? To his own master he standeth or falleth". No one can share with the individual Christian the responsibility of steering his own bark across life's stormy ocean. Let him avail himself of all the recognized aids to navigation, chart, compass, sextant, and chronometer, but when the critical moment comes it is for him to say whether he will "lay to" or "run before the wind."

#### THE RESHAPING OF THE SOCIAL ORDER

From a translation in the *Hibbert Journal* of an article on "Spiritual Life—Civil Rights—Industrial Rights" by Dr. Rudolph Steiner, we take the following:

Most people today still lack faith in the possibility of establishing a commonwealth based on the individual wills. They have no faith in it, because such a faith cannot come from a spiritual life that has developed in dependence on the life of the State and of industrial economy. The kind of spirit that develops, not in freedom out of the life of the spirit itself but out of an exterior organization, simply does not know what the potentialities of the spirit are. It looks round for something

to guide and manage it—not knowing how the spirit guides and manages itself, if only it can draw its strength from its own sources. It would like to have a board of management for the spirit as a sort of branch department of the economic and civil organizations, quite regardless of the fact that industrial economy and the system of rights can only live when permeated with the spirit that follows its own leading.

For the reshaping of the social order, good will alone is not the only thing needful. It needs also that courage which can be a match for the lack of faith in the Spirit's power. A true spiritual conception can inspire this courage; for such a spiritual conception feels able to bring forth ideas that not only serve to give the soul its inward orientation, but which, in their very birth, bring with them the seeds of life's practical configuration. The will to go down into the deep places of the spirit can become a will so strong as to bear a part in everything that man performs.

#### GOD THE ABSOLUTE SPIRIT

From an article in the *Hibbert Journal* on "Morals and Religion" by Professor H. Wildon Carr we quote a paragraph in the nature of an apologetic.

I conceive the absolute as life, essential and fundamental activity, activity which is not adjective, but substance. From life we can deduce matter, because matter is a diminution of life. Also matter can take the aspect of a reality independent of life, because we can take abstract and partial views of our activity from our standpoint of acting centre of activity. To continue the metaphysical argument, however, would be to risk condensing it to the point of unintelligibility, so I will simply say, that when I reflect on the reality of my own life, I find its ultimate principle to be spirit, not matter. Spirit is the continuity of a duration, not the continuity of an extension, and, however, obstinately matter confronts me as an alien existence, its reality is always partial

and abstract, while the reality of spirit is concrete and universal. What, then, is my relation to God ? I reply that it is clear to me, when I reflect on my own life and its expression in actions, that the force which is there finding expression is not adventitious, not an apparition, not imposed from without, for the plain and evident reason that what is acting in the present is the whole of the past. The reality of my life is its history, which does not begin with my birth as an individual. My life is not continuous (in the precise mathematical meaning of the term) with past and present generations of living beings, but it is one and continuous with the acting principle which has been and is expressing itself in those generations. The universal spirit finding expression always and everywhere is God.

#### MODERNISM IN ITALY

Prof. Ernesto Buonaiuti, of the Royal University, Rome, in writing in the *Hibbert Journal* on "Religion and Culture in Italy" concludes by saying:

When we consider the far-reaching implications of this problem, which assuredly underlies and guides the spread of scholarly research into religious history and philosophy amongst us, and when we contemplate the stupendous issues that are ultimately involved, we can well understand, and from a certain point of view even sympathize with, the keen alarm which has moved the supreme authorities of Catholicism to oppose the dykes of their anathemas and ostracisms against the waves. But how can a historical tradition that is really convinced of the legitimacy of its existence and its constitution have cause to dread, as if with a foregone conclusion, the inspection of its title-deeds, to the point of choking off by anticipation every suggestion that looks that way. It is altogether premature to attempt to define the precise consequences that the spread of religious studies in Italy may have for the rigid and coherent organism of Catholic thought and discipline; but most as-

suredly its effect will not be confined to the academic world, but will react upon the religious consciousness and Christian dispositions of the masses. Yet before condemning in block a movement which is supported by a demand of the contemporary conscience that can neither be hushed nor resisted, the Catholic authorities should surely have asked themselves whether the attack they dread is not directed against a special dogmatic formulation of historical Christianity rather than against its inmost and imperishable essence. Does he who, instead of discussing the objections urged against his own ideas, launches anathemas against them, really give proof thereby of his courage and sense of intellectual security?

In any case, an open rupture has now taken place. On the one side stand the representatives of research in matters pertaining to religion, and the advocates of a transformed apologetic. On the other, the supreme direction of Catholic society. The curtain rises on a drama which cannot fail to arrest the strained attention of all who feel the importance of religion, and the value of its many-sided bearing upon the development of the whole spiritual life of man.

#### THE DUTY OF SCHOOLS TOWARD RELIGION

A headmaster of an English school in discussing in the *Hibbert Journal* "Religious Knowledge in Schools" gives the following practical suggestions.

First of all, we can teach the Bible constructively and reasonably, and in invoking its authority we are bound to show the vigorous use of reason and conscience.

Secondly, parents and masters can stimulate older boys to think about the meaning of personality; the personality of A and B; personality in general; characteristics of personality such as reason, will and love; a definition of personality as "self-realization plus a keen perception of other individualities". Then will come

thoughts about the personality of Jesus Christ and of God.

Thirdly, we can accustom boys in considering the idea of God to think of an immanent God rather than a transcendental God, that is, to think of an indwelling God. It is not difficult for them to think of a thought or idea dwelling in every man; it is not difficult for them to get the habit of thinking of an indwelling God. "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?"

Fourthly, we can strive for the ideal set out by the Master of Wellington College: "But all these scripture lessons, chapel services, and confirmation preparation will be powerless to produce a Christian education, if they be not held together by every lesson and by the whole life of the School. Industry and obedience, truthfulness and fidelity to duty, unselfishness and thoroughness, must form the soil without which no religious plant can grow; and these are taught and learned in the struggle with Latin prose, or mathematics, or French grammar, or scientific formulae; as well as in the cricket field, on the football ground, in the give and take, the pains and the pleasures of daily life."

#### LUTHER AT WORMS

The *Lutheran Church Review* (April) has an illuminating article by Dr. Henry E. Jacobs on "Luther and the Emperor," in which he gives the following estimate of Luther's attitude and words:

The full force of Luther's words, however grateful to the multitudes who crowded the city, and in ever-widening circles beyond it, required, like other great orations which have had vast historical results, the intervention of many years to be thoroughly understood. To the centuries that followed, they have been what Lincoln's Gettysburg oration is to the days in which we live, and to those which are to come. If not the starting point, they are, at least, the rallying cry for a new world-encom-

passing advance in historical progress. That brilliant company, arrayed in the dazzling insignia of each man's rank, secular and ecclesiastical, stood for what is most striking and impressive in worldly power and glory. They were the representatives of what claimed to be the highest and greatest in the times in which they lived, and for which they planned and acted. Never before had a peasant's son stood before an Emperor and his titled lords, to claim the rights of the individual against the tyranny of such vast institutions as those of both Church and State. And yet, however representative his act became, he makes his defense, not as the spokesman of any class or order, but as the individual Christian, bound by his conscience and God's law, as well as by the law of the land, to speak the truth, the whole truth and nothing but the truth, and as the oath-bound teacher of religion, who cannot suppress or mitigate what is contained in his commission. Surely the words: "Here I stand: I cannot do otherwise" are a correct interpretation of the scene, even though they did not close the defense which he made.

#### IMAGINATION IN RELIGION

The Rev. Frederick C. Spurr of London writes in the *Review and Expositor* of the use of the imagination. He says in part:

But chiefly, by means of imagination we reach the soul of things. The man without imagination is condemned to play with the surface things of life: he can never reach their depth, their soul. The interpreters of life from the early Hebrew writers downwards, through Bunyan to Maeterlinck, have been men of high imagination. Through their pictures we see reality. We never stumble at their parables, mistaking the form for the essence. We know what they mean. We understand in parable what they teach in parable. And if we are wise men we shall not trouble ourselves too seriously about translating into abstract terms what may be better

understood through pictures. There is a difference between a portrait painter and a photographer. Literalists, and all the fraternity of wooden minds, prefer the photographer. They aver that "the camera cannot lie" and that the instantaneous impression which light fixes upon the sensitive plate must be more exact than anything which a slow working artist can put upon canvas. They forget that any photograph records but one impression of a man's features. It is a momentary thing. What we see in the photograph is the expression worn by the sitter at one particular moment. In the next moment his features may wear a totally different aspect. Rarely can a photograph give the normal expression of any man. It is the artist who secures this by careful observation of the sitter's features at different times. The artist seeks the soul of the sitter and tries to express it in the normal expression upon his face. That is why a first class painted portrait must always be greater than the best work of the camera. The camera has no imagination: the painter has. Every artist who succeeds is an imaginative person—whether he be novelist, poet, musician, orator or preacher. No one ever reaches the soul of another person except through imagination. That is why "rationalism" is so sterile, so hard, so repellent. Its devotees lack the magic of seership.

#### EDUCATION ON THE MISSION FIELD

Dr. Paul Monroe of the Teachers' College, Columbia University speaks advisedly on Education, in *The International Review of Missions*.

This article is written with keen appreciation of the result of mission education in the past and the present, and in the hope that its ultimate aims may be realized in the future. It is written also under the assumption that these ultimate aims do not include the perpetuation of our denominational organization and sectarian differences among people for whom such differences can have little of the historical justification which they may have

with us; but under the assumption that the fundamental desire is to establish a native Christian Church which may assume as speedily as possible the entire task of Christianizing the culture of the whole people, and that these ends are to be secured through the Christianization of as many as possible of the individual participants of that culture. The writer also assumes that such peoples are entitled to make their own interpretation of Christianity in the light of their own culture, their own modes of thought and their own historic backgrounds. If Japan could assimilate all the essential elements of the material culture of western civilization in one or two generations, this does not seem an impossible task. It would also seem, in the light of Japanese experience, to be wiser to urge and assist such peoples to make their own organization and interpretation of Christianity than to insist that they must fit themselves into the peculiar and perhaps temporary moulds of existing western thought and organization.

#### PHILLIPS BROOKS

Dr. James Robertson Cameron, of Aberdeen, pays the following tribute to an illustrious American in the *Expositor*.

What was the secret of Phillips Brooks' success as a preacher? What gave his sermons—and gives them, even in their printed form—their immense power? This above all, that they are the voice of a great soul speaking to souls. They are not theological or religious essays tinged by the personality of the speaker. They are simply the most direct expression of that personality itself, a personality afire with the love of God, the love of truth, and the love of man. And the effectiveness of the sermons is increased by their method. Each is the exposition of some one definite idea.

## REVIVALISM

Peter G. Mode of the University of Chicago discusses "Revivalism as a Phase of Frontier Life" in the *Journal of Religion*. He accounts for the passing of Revivalism as follows:

A distinct change appears about the middle of the last century. Local revivals no longer abound as in the preceding fifty years. The Finney campaign stirred the larger centers, but much more after the fashion of the colonial awakenings, and the Moody campaign was largely confined to the cities. It is true, of course that since Moody's day thousands of churches still persist in the seasonal special efforts; nevertheless, the aggregate revivalistic effort of the last fifty years does not begin to compare proportionally with that of the earlier half of the century. Its persistence moreover, is especially in areas whose emergence from frontier conditions is comparatively recent. Urban communities have been showing increasing disposition to resort to methods more educational in character. The explanation of this change is not far to seek. Ministerial forces have become more adequate to the demands of religious leadership. The cultural cravings of the ministry have made itineracy increasingly distasteful. More elaborate academic training has given preachers an inclination and aptitude for the reasoned discourse rather than the emotional appeal. The wider range of human interests and the contacts among folks, even the most isolated, with community and national currents of thinking, have given a weirdness and unreality to appeals that once were compelling. The latent fear of the frontiersman so easily played upon by the "hell-fire damnation preacher" has given way before the complacency of the comfortable materialist.

## RELIGION AND SOCIAL PROBLEMS

Prof. H. W. Wright of the University of Manitoba be-

lieves that the world has not outgrown religion, but that the latter must be closely related to social life. He writes in the *Journal of Religion* as follows: . . . . .

An analysis of the present social situation shows us therefore that modern civilization so far from having outgrown religion stands in crying need of its inspiring and fortifying influence. The civilized world of today offers to Christian evangelism an unparalleled opportunity for service. Now, if ever, in its history humanity needs to be brought face to face with the alternatives of the Christian gospel. They are, moreover, the ancient, the enduring, alternatives of a life surrendered to the pursuit of selfish enjoyment which destroys the higher faculties of mind and soul, against a life devoted to the upbuilding of that personal community through which the spirit of God reveals itself in the associations of men. But these alternatives in order to hold the attention of men today must be interpreted in the light of the new social problems which are distinctive of our time, and of which previous ages knew nothing. We behold civilization now enacting the tragedy of unlimited resources for social improvement, paralyzed by confusion of counsel and infirmity of purpose. Now, if ever, the influence of religion is needed to clear the vision of mankind so they may see the larger good, and to strengthen and unify the motives which impel them to disinterested service.

## CURRENT THEOLOGICAL THOUGHT

IN GERMAN. BY PROF. J. L. NEVE, D.D.

### WHY MANY OF THE COMMON PEOPLE LOST CONFIDENCE IN THE CHURCH.

It seems that with socialism there has grown up in Germany and all over Europe a most fanatical hatred against the Christian Church. I feel strongly convinced that the state-church arrangement which is now being abandoned in Germany is to a considerable degree responsible for this general aversion of the working people to the Church. The Church was too much an institution of the state with the task of holding people in line with the prevailing political system. The fact is that the people in all countries of Europe have had to struggle against the Church for every forward step in the direction of political freedom. The altars were expected to support the thrones!

### WHY THE GOVERNMENTS FAVORED CHURCH UNION

The princes always thought that the Church could best fulfill this task as a union Church, in Protestant countries as a Church in which the differences between Lutherans and Reformed are ignored. There was a political motive back of the union endeavors of the Hohenzollerns to establish the Prussian Church Union.

Have not the empires of the world always aimed at a unifield religion? Nebuchadnezzar as an embodiment of his empire made himself an object of worship, and in the failing of Daniel and his friends to obey he saw a sin against the state. The Roman emperors expected the worship of the Christians as an expression of loyalty to the State. Theodosius the Great, in the Christian era, charged himself with watching over the unity of the

faith as standardized by the Nicene Creed, the rejection of which was regarded as treason. At Treves, in 385, the first death sentence on account of heresy was executed. Charles V, at the time of the Reformation, came to the diet at Augsburg (1530) to satisfy himself that the Lutherans did not teach anything against "the twelve articles"—(Apostles or Nicene Creed). Baumgarten, his biographer, has shown us that the chief motive for his stand against the new religion was his belief that the observance of one religion was indispensable for keeping the many peoples of his empire in an attitude of loyalty to the crown. Insistency upon Protestant union, at least in the governmental sphere, was part of the political program of the Hohenzollerns from Elector Sigismund up to Emperor William II.

#### PRESENT CONDITIONS IN GERMANY

For a long time the Lutherans in Germany resisted the Union. But the persistency of the efforts to the contrary through the centuries brought results which are seen now in this present age of reconstruction. Think of it: in Thuringia, the homeland of Luther, the Augsburg Confession was rejected in the foundation of the new Church! A like position was taken by the Church of Wuertemberg. The official Church of Hamburg to-day, where once Bugenhagen laid the foundation, is no longer a Lutheran Church. Liberalism is largely responsible for all this, and it favors the Union as helpful to its ends. I do not close my eyes to the sad economic conditions which make it hard for Church people in Germany to establish themselves in independent organizations to be supported by those faithful to the principles of historic Lutheranism. But it is impossible to found with permanency a Church upon contradictions. The old and the new faith cannot blend in one conviction. We have churches in America which are trying this thing. But they are sickly. They are lame in their work. Some are drifting head-long into Unitarianism; others which

have yet among them men of the old faith who assert themselves with persistent testimony, are facing a break.

#### LUTHERANISM IN AMERICA

In the development of Lutheranism in America it can be seen that the old confessional principles have the power to build a church, even in these days of modernism. Recently there met in Washington, D. C., the United Lutheran Church in America in which there were represented 2,841 pastors of 3,427 churches with one million baptized members. This is only one of the general bodies of America Lutheranism, namely the one which comprises the English Lutherans, besides a part of the Germans. There is furthermore the Synodical Conference and its adherents, to which most of the Germans belong. And there are the large Scandinavian bodies, the Swedes, the Norwegians, the Danes, and there are also the Finns. Together, all these Lutheran synods represent 2,500,000 communicant members. All are established upon the principles of the Augsburg Confession. No evolution, in the rejectionable sense of that term, no destructive criticism is taught in their theological seminaries, and their pulpits are given to the preaching of the Gospel in its purity. The point I wanted to make is this: in America it is the churches with a definite faith that are prospering and winning the field, while the churches permeated by liberalism are constantly losing ground.

#### GERMANY WILL HAVE A LIKE EXPERIENCE

In this time of reconstruction in Germany, the beginning may be made with a "people's church" (Volkskirche). But the battles that are to be fought on such vital matters as religious instruction of the young, on the education of a ministry, etc., are bound to land the professors of the faith of the Reformation in a camp where they will meet with the people of the Free

Churches (Freikirchen). Dr. Kaftan wrote: "The free-church form will be the last choice (*ultima ratio*)."  
Whether Free-Church or People's Church, one thing is essential: the church must be true to its historic confession and can not rest upon a compromise between the true Gospel and what is destructive of the Gospel. If such conditions should prevail as obtain in Thuringia, in Wuertemberg and in Hamburg then there would be the spectacle of history that the people of the German Reformation have lost the great heritage of that Reformation!

#### WORDS OF LUTHER

Then the well-known words of Luther would come true: "If we then let things pass without thanking and honoring God it is to be feared that we have to suffer deeper darkness and more tribulation. Dear Germans, buy while the market is at the door; gather while the sun shines and there is good weather; make use of God's grace and His Word while you have it. For this you must know: God's Word and His grace are like a heavy shower, touching one place after another, never returning where it was before. It came down over the Jews; but gone is gone (*hin ist hin*), they have now nothing. Paul brought it to the Greeks; but gone is gone, now they have the Turk! Rome and the Latin race (*lateinisch Land*) have also had it; but gone is gone, they have now the pope. And ye Germans must not think that ye will always have it, for godlessness and contempt will drive it away."

#### DO WE IN AMERICA UNDERSTAND ?

I know what some in Germany are accustomed to say. They think that we in America are outside of the stream of development in the field of theological science and that we do not see the problems that are to be solved. But this is a mistake. We have been forced to study the schools of German thought, because we have their re-

presentatives and advocates in our own country, and our theologians have to defend the theology of revelation against the liberalism imported from across the water.

#### MERIT AND FAULT OF GERMAN THEOLOGY

Our debt to German investigation in the field of theology is great, especially along the lines of history and philology. Without the fundamental work of the Germans many of our textbooks for the theological seminaries would be impossible. And also in the deep religious thought German theology is great. This is especially true of the work of many of the men of the modern positive school, who are writing in the *Allgemeine Evangelisch-Lutherische Kirchenzeitung* and related papers. I would not want to be without that influence upon my thinking. There is a wonderful charm to the positive theology in Germany that has its roots and its foundations in the theology of the Reformation. But, on the other hand, there is a theology in Germany that has lost all reverence for what is sacred. The Scriptures are treated as if they were in one class with the classics of the ages. The Christian religion is nothing but a man-made product of a human development. The findings of this theology on the problems of the Old Testament are to a very large extent absolutely worthless. The theologians of this school are a menace to the Church in all countries. This "modern" theology in Germany and wherever it has its followers has turned away from what is central and fundamental for the Church. There is in this theology nothing of that charm which characterized the works of Luthardt. We will always need a theology that can be preached. The modern man also longs for the Gospel as Luther understood it and as it has been fundamentally expressed in the Augsburg Confession and in Luther's Catechism.

Note: A large part of the foregoing article is from a letter of the author to a friend in Hamburg where it was published in a parish paper.

## ARTICLE VI.

## REVIEW OF RECENT LITERATURE.

## APOLOGETICS

*Modernism and the Christian Faith.* By Dr. John Alfred Faulkner, Professor of Church History, Drew Theological Seminary. The Abingdon Press, 150 Fifth Ave., N. Y. Cloth. Pp. 308.

This is a timely volume from the pen of a distinguished scholar. He takes up some of the problems raised by so-called liberal theology and answers them in an irenic but no uncertain manner. He is not afraid "to contend earnestly for the faith which was once for all delivered unto the saints" against those who deny any fixity in doctrine. His long experience, his profound learning, his good judgment and his unshaken faith in the deity of our Lord are his armor and weapons in this fight. Two chapters are devoted to the Authority and the Inspiration of the Scriptures, and a third to Miracles. Three more are given to "Jesus" in which he vindicates Him against the false theories of modern German criticism. The Atonement and The Trinity are set forth in present day language but in harmony with the old faith. The doctrine of Hell is defended as being not only biblical but reasonable.

There is a chapter on "Ritschl or Wesley" in which he expresses his belief that Ritschianism, if carried out, would "emasculate evangelical Christianity, especially the Methodist branch of it". He alludes to the fact that theological seminaries in America are filled with professors with Ritschian tendencies. Ritschl's vague teachings concerning Christ, giving him only the value of God, his idea of sin as limitation rather than transgression, his denial of an objective atonement, his perverted idea of faith as a living power, and his superficial view of Scripture are all at variance with Paul, Luther and Wesley.

We trust that Dr. Faulkner's book will have a wide circulation to counteract the rationalistic and hypercritical wave that threatens the Church. There are a few things in the book with which I do not agree, but in general it is wholesome and refreshing.

J. A. SINGMASTER.

*What Christian Science Means and What We can Learn From It.* By James M. Campbell. The Abingdon Press, New York. Cloth. Pp. 182. Price, \$1.25 net.

This volume is not an attack, but an antidote. It regards Christian Science as a serious movement, not to be laughed out of court; although there is an unconscious humor in Christian Science. The author quotes many pathetic illustrations of the incalculable harm done by this false cult. It exposes its fallacy as a religion and a philosophy, scores the ignorance and the sordidness of Mrs. Eddy, and the untenable assumptions of her followers. Nevertheless, the author asserts that Christian Science "has transformed many lives; it has broken the chains of evil habit; it has restored to honored usefulness many moral derelicts, thus doing its share to make the world a better place in which to live." The present writer doubts all this. He looks upon Christian Science as a delusion and imposture, of which the volume before us gives convincing proof.

J. A. S.

*What and Where is God?* A human answer to the deep religious cry of the modern soul. By Richard La Rue Swain, Ph.D. The Macmillan Co., N. Y. 1921. Cloth. Pp. 255.

This is an interesting record of a man's personal experience in finding and knowing God. It is written in a good colloquial style, and is replete with apologetic ideas. It is a good book to put into the hands of an honest doubter.

J. A. SINGMASTER.

#### EXEGESIS

*The Pastoral Epistles*, with Introduction, Text and Commentary. By R. St. John Parry, D.D. Fellow of Trinity College, Cambridge. Published at Cambridge University Press. For sale by G. P. Putnam's Sons, N. Y. Cloth. Pp. 269. 800.

The object of the present edition of the Pastoral Epistles—First and Second Timothy, and Titus—is to

institute a fresh inquiry into the critical and exegetical problems on which the question of their genuineness depends. This renewed study has only confirmed the conservative views hitherto held by Christian scholarship. The treatment is fresh and learned. The author finds that the presbyterial and episcopal offices to which Timothy was ordained were one in nature, the former being really the office, the latter a function. The volume concludes with a commentary, with the Greek text printed in full, and a minute exegesis of every verse. This is one of the latest and best of works on the Pastoral Epistles for the use of scholarly pastors.

J. A. SINGMASTER.

*Christianity According to St. Luke.* By the Rev. S. C. Carpenter, B.D., Fellow and Tutor of Selwyn College, Cambridge. S. C. P. C. London. The Macmillan Co., N. Y. Cloth. 8 vo. Pp. 239.

This is a devout discussion of the many problems—historical, doctrinal and exegetical—connected with the Gospel according to St. Luke. The author is conservative in his views. To sound scholarship he adds sound judgment, which is after all good common sense. He accepts the story of the Virgin Birth as genuine and as inherent in Christ's supernatural life. The contents of the volume are happily arranged under three heads: The Background, The Portrait, The Workmanship. Under the last, he speaks of Luke as the Psychologist, The Artist, The Democrat, and The Universalist. He knew human nature, was skillful in depicting men and events, advocated and presented the rights of the poor as acknowledged by Christ, and proclaimed amnesty to all upon the conditions of the Gospel.

J. A. SINGMASTER.

## HISTORY

*Erasmus and Luther, Their Attitude to Toleration.* By The Rev. Robert H. Murray, Litt.D. H. Blake Scholar in History, Trinity College, Dublin. S. P. C. K. London. The Macmillan Co., N. Y. Cloth, 8 vo. Pp. 503. Price 25 shillings net.

Dr. Murray has woven into the history of the German Reformation, the personal story of two mighty men—Erasmus, the Humanist and Luther, the Reformer. His

book is the result of much reading and is wider in scope than its sub-title indicates. Here and there he misunderstands the theology of the latter, but on the whole his appraisal is just. His attempt is to show how each of his heroes contributed to the thought and the act of toleration, in spite of apparent failure at times. "Erasmus and Luther had a special task to accomplish in preparing the way for toleration. The one contributed the mind that understands the many-sidedness of truth, the other contributed the energy which shook an intolerant institution to the foundations." Luther's words of intolerance are fierce: his deeds of intolerance are few. Erasmus according to the verdict of history looked into the promised land but did not have the courage to ford the flood which divided the dead past from the living future.

J. A. SINGMASTER.

*The Beginnings of Christianity.* Part I. The Acts of the Apostles. Edited by F. J. Foakes Jackson, D.D., and Kirsopp Lake, D.D. Vol. I Prolegomena I. The Jewish, Gentile and Christian Background. Macmillan and Co., N. Y. and London. Cloth. 8 vo. Pp. 480. Price 18 shillings.

The purpose of the series, of which the first volume is before us, is to continue the work begun by the late Bishop Lightfoot in editing Christian documents historically as well as critically. His great contributions on the Pauline Epistles, Galatians, Colossians and Philemon and Philipians were succeeded by his masterly editions of the Ignatian literature and of Clement of Rome. It is now proposed to follow up these by an edition of the Acts of the Apostles in three volumes, and to extend the series down to the day when the Church obtained official recognition by the Roman Empire.

The present volume is historical, giving the Jewish, Gentile and Christian Backgrounds. The second volume of Prolegomena will deal with the literary criticism of Acts. The third volume will contain the Text and Commentary.

The work is composite in being composed of contributions of specialists, but the editors have used their discretion in adapting these contributions to the end in view and, therefore, acknowledge their responsibility for the whole. The Jewish, Gentile and Primitive Christian

Backgrounds are made to stand out in simple and strong colors. There are five appendices respectively on The Zealots, Nazarene and Nazareth, Pharisee and Sadducee Interpretations, and The Am-Ares (the people of the land) and the Habeirm (associates). A copious index completes the volume.

The Primitive Christian situation is presented by the editors who regard the gospels and Acts as purely human documents more or less contradictory. The great Confession as recorded by Matthew is not regarded "as the genuine saying of Jesus." The editor of the Acts is accused of manipulating facts in the interest of his own opinions. The editors also allege that "the claim of Christianity to be 'a faith once delivered to the saints' cannot bear the scrutiny of the historian of religions. To him it appears not a single religion but a complex of many, justified in claiming the name of Christianity by reason of the thread of historic continuity which runs through and connects its component parts." It is well to bear in mind the general attitude of the editors.

J. A. SINGMASTER.

*The Religions of Mankind.* By Edmund Davidson Soper Professor of the History of Religion in Northwestern University. The Abingdon Press, N Y. Cloth. Pp. 344. Price \$3.00.

This is intended as a text-book, and it traverses the usual ground, beginning with a chapter on the Nature of Religion, with discussions on the definition, origin and development of religion. Religion is defined as a relationship of conscious dependence on higher powers, &c. Its origin is divine, but a primeval revelation is denied. Its first form is animistic. Of course this is purely presumptive. The several chapters take up Animism, the ancient historic religions, those of Persia, India, China and Japan, and then Judaism, Mohammedanism and Christianity. The last is the final and absolute religion.

J. A. SINGMASTER.

*The World's Student Christian Federation; Origin, Achievements, Forecast.* By John R. Mott. Published by the World's Student Christian Federation. For sale by the Association Press, 347 Madison Ave., New York. Price 50c paper.

This is a modest presentation of a great work done

during the last quarter of a century by the World's Student Federation. The first part gives the history and the second the outlook of the Federation. In 1895 six men came together in the historic castle built by Gustavus Vasa over 300 years ago at Vadstena on the shores of Lake Vattern to found the Federation which now embraces the universities and colleges of many lands. Within the movements now comprising the Federation there are approximately 2,500 associations with about 200,000 students and professors.

The cornerstone principle of the Federation is the recognition of the Lord Jesus Christ as Saviour and God. A second principle is Christian unity, interdenominational and interconfessional, including the Greek and Roman Catholic churches. A third principle is the recognition of the autonomy of each national movement. A fourth principle is that of interdependence and mutual obligation of all the movements in the Federation. It is non-political in its aims, democratic in its government and worldwide in its purpose.

The Federation has already done much good in bringing together the present and future readers of the world and is destined to be of great usefulness in the crisis through which the world is passing.

J. A. S.

#### NEW TESTAMENT

*Jesus and Paul.* By Benjamin W. Bacon, Yale Divinity School. Lectures given at Manchester College, Oxford, 1920. The Macmillan Co., N. Y. Cloth. Pp. 251. Price \$2.50.

These very able and learned lectures by Dr. Bacon appeal chiefly to the technical scholar versed in New Testament criticism. Their purpose is to show that the Johannine authorship of the Fourth Gospel is untenable, both external and internal evidence being against it. Dr. Bacon calls it the Ephesian Gospel and ascribes its authorship to an unknown disciple of Paul, for it is essentially a Pauline gospel. It seems, however, quite certain that the traditional authorship of John will not be seriously disturbed. To the average Bible reader the Gospel of John seems like the very expression one might expect from the beloved disciple. At all events there can be no contradiction between Pauline and Johannine teaching.

J. A. SINGMASTER.

*The Four Gospels, Their Literary History and their Special Characteristics.* By the Rev. Maurice Jones, D.D. Rector of Rotherfield Reppard. The Macmillan Co. N. Y. S. P. C. K. London. Cloth. Pp. 122.

These lectures were delivered at the Training School for Clergy and Sunday School Teachers in England. They are intended to set forth in a popular way the character and contents of the Gospels and some of the critical problems concerning authorship and authenticity.

J. A. SINGMASTER.

#### PHILOSOPHY

*Bergson and Personal Realism.* By Ralph Tyler Flewelling. The Abingdon Press, N. Y. Cloth. Pp. 304. Price net, \$2.00.

This critic of Bergson shows the deficiencies of his Philosophy of Religion in which personality is so obscured as to leave in doubt its very existence. The Personality of God, which to the plain intelligent Christian is the simple corollary of the personality of man, is not apparent to philosophy. Christianity, through revelation in the Bible and in personal experience, delivers the believer from the perplexities of unaided reason upon which philosophy must lean. A philosophy which gropes after God may be of use to the man who rejects the Scriptures, but the believer can get no help from it.

Professor Flewelling further endeavors to show that personal realism is the supreme metaphysical and spiritual reality. He is here on solid ground.

J. A. S.

#### PRACTICAL THEOLOGY

*Paul's Companions.* By David J. Burrell, D.D., LL.D. American Tract Society, New York. 12mo. 196 pages. Price \$1.25.

This choice volume is by the well known and long time pastor of the Marble Collegiate Church of New York City. Dr. Burrell is also the author of quite a number of previous books, notable among which is his volume on Homiletics published in 1913 under the title, "The Sermon: Its Construction and Delivery." This latest book is one of a trilogy on Paul, the titles of the other two being

"Paul's Campaigns," and "Paul's Letters." These books are all in Dr. Burrell's easy and familiar style and are enlivened by abundant illustrations, metaphors, anecdotes and parables. They will be especially welcome, and especially valuable just now when the Sunday Schools using the International Series of Lessons are busy with the study of the life and labors of St. Paul. There are fifteen chapters in this volume, each dealing with one of the men who labored with, or encouraged, comforted and helped the great Apostle to the Gentiles. Among the chapter headings are, "Barnabas: A Good Man." "John Mark: the Youth that Flinched," "Luke: the Beloved Physician," "Lydia: the Purple Seller," "Apollos: Mighty in the Scriptures," etc. The beginning of each chapter is faced by a short and pertinent selection from Bunyan's "Pilgrim's Progress," because Dr. Burrell thinks that Bunyan may have drawn his characters from the Book of Acts. "In any case," he says, "they look alike."

JACOB A. CLUTZ.

*Citizenship and Moral Reform.* By John W. Langdale. The Abingdon Press, New York City. 12mo. 157 pages. Price \$1.25 net.

The following sentence from the Preface to this little volume well expresses both the spirit and the aim of the writer: "It is the aim of the author to represent to the mind, conscience, and heart of Christians their responsibility for promoting the righteousness, peace, and good will that are characteristic of the kingdom of heaven." This is just the lesson that a great many American citizens, and especially Christian American citizens need. They generally regard themselves as among the "best people" in the country, and they may be. But very often they are among the very worst of American citizens just because they do not realize the responsibilities of citizenship, and are criminally careless in meeting them. In his first chapter, on "The Call of Citizenship," the author says very truly and very justly, that in this country "the bad citizenship of otherwise good people has become a national sin," and again, "It is questionable whether it is more reprehensible to enter politics to make money than it is to remain aloof from politics from the same motive," and still again, "Legislators may misrepresent their constituencies, but they represent those who care enough to fight for their wishes." These few sentences will also

serve as a sample of the direct and effective way in which Mr. Langdale deals with his subjects. There are ten chapters in all, and some of the special problems dealt with are, Post-Prohibition Problems, The Family, The Abolition of Poverty, The New Criminology, Industrial Relations, etc. They are all approached from the point of view of the relation of the preacher as a Christian citizen and moral leader to these problems and other pending reforms.

JACOB A. CLUTZ.

*Sermons on the Lord's Prayer.* By Robert Emory Golladay, D.D., Pastor of Grace Lutheran Church, Columbus, Ohio. The Lutheran Book Concern, Columbus, Ohio. 8vo. 457 pages. Price \$2.50.

This is the third of Dr. Golladay's four projected volumes of sermons on the Catechism. The first one dealt with The Ten Commandments; the second one with The Creed. The fourth one will discuss the Sacraments.

The first two volumes have been previously reviewed in the QUARTERLY, and very highly commended, as they richly deserved. We might justly repeat of this third volume everything that was said in praise of the other two. Dr. Golladay's long experience as a successful Lutheran pastor, and his devotion to the work of catechization, have given him special preparation for such a task as he has now undertaken, and those who come after him will reap the benefit.

This volume contains thirty-two sermons. The first ten are a discussion of the subject of "Prayer in General," under such topics as "The Nature and the Need of Prayer," "Does God Answer Prayer?" "The Secret of Unanswered Prayer," "The Elements of Prayer," etc. The other twenty-two are on the Lord's Prayer more especially, taking it up petition by petition, and phrase by phrase, sometimes word by word. These sermons have the same excellent qualities which marked those of the preceding volumes. They are short, simple, direct, suggestive and helpful. They will prove especially valuable and helpful to pastors and others who are charged with the care of the young and with the work of instructing them in the fundamentals of our holy religion as Luther has so wisely arranged them in the Catechism.

We are pleased to note what the author says in the Preface in regard to the fourth volume: "Much of the work is complete. The remainder in process of prepara-

tion. If the good Lord continues to give me strength, and new duties do not arise, I hope to have it ready for publication by the close of the coming year." There is an appreciative Introduction by Professor Frank P. Manhart, D.D., of Susquehanna University.

JACOB A. CLUTZ.

*What Christianity Means to Me: A Spiritual Autobiography.* By Lyman Abbott. The Macmillan Company, New York City. 12mo. 194 pages. Price \$1.75.

For many years the name of Lyman Abbott has been a familiar one in the religious thought and life of this country. As writer, preacher, editor and especially as the successor of Henry Ward Beecher in Plymouth Church, Brooklyn, he has filled a large place and an important and influential place among us. He was not only the successor of Beecher as pastor of Plymouth church, but he is in a large measure a disciple of Beecher in theology and in the interpretation of Christian truth and life. He very freely and very cheerfully recognizes this in many places in this volume. Indeed, in the very first chapter, he attributes his changed views of theology and of religion, that is changed from the old Calvinistic orthodoxy in which he had been trained in his youth, to his attendance on the preaching of Mr. Beecher when still quite a young man. Then, again, in a later chapter, he quotes a long passage from Mr. Beecher's account of his religious experience and intimates that this is also a very satisfactory account of his own experience.

Dr. Abbott does not dogmatize. He does not profess to be writing a treatise on theology. He does not claim to be giving an authoritative interpretation of the teaching or the life of Jesus. Indeed, he distinctly disclaims this. He aims only to tell what Christianity has come to mean to him now that he has passed his eighty-fifth year of life, more than sixty of which years he has spent in the study of the Bible and especially of the New Testament, and in the preaching of the gospel of Christ as he understood it and seeking to apply it to individual, social, industrial and even national and international life and affairs.

To quote his own words, he says: "I began the systematic study of the New Testament when I entered the ministry in 1860. Since that time I have been a student of one book, a follower of one Master.....Now that I have passed my eighty-fifth birthday, I attempt to set

down here, simply and clearly, what I believe is the message which Jesus Christ has brought into the world. This book has long lain in my mind. Its failings will not be due to lack of meditation; they will be due to the fact that no one man can tell all that Christianity means. He can only tell what Christianity means to him....We know in fragments and we prophesy in fragments, says the Apostle Paul....I am content to add my fragment."

Those who, in these days of destructive criticism and new theology, are still holding fast to the faith as they believe that it was once delivered to the saints, and as it is expressed in the long recognized and accepted creeds of the churches, will find a good many things in Dr. Abbott's interpretation of Christianity in which they will not be able to agree with him. Especially will this be the case when he comes to deal with such subjects as sin, and atonement, and regeneration, and justification. But Dr. Abbott is always reverent, always devout. He is a master of clear and beautiful thought and expression. Hence, even while disagreeing with him, the reader of this book will find in it many things to quicken thought, to stimulate devotion, and to make both Christ and His teachings more attractive and more meaningful.

JACOB A. CLUTZ.

*Followers of the Marked Trail.* By Nannie Lee Frayser.

Abingdon Press, New York City. 12mo. 232 pages.

Price \$1.25 net. Postage extra.

Nothing could more clearly illustrate or more strongly emphasize the popularity of the new movement for the organization of week-day religious instruction than the many excellent helps for this kind of work which are being offered by numerous publishers. The Abingdon Press seems to be leading in this kind of work. The present volume is another of the Week-day School Series of Religious Education Texts being published by this house under the general editorship of Dr. David G. Downey. It is a very attractive volume also. There are thirty-two chapters. The first one is of an introductory character and calls attention to the many famous "trails" or great highways which are being opened all through the United States by state and federal aid, most of them following the roads which were made along the rude paths which were blazed through the forests and over the prairies and mountains by the pioneer settlers of this western continent. The remaining chapters tell the stories of the

great trail makers of the Bible, such as Abraham, Jacob, Joseph, Moses, Elijah, Isaiah, and finally John the Baptist, Jesus and Paul. Each chapter aims to make the one character stand out very clearly and distinctly as a pioneer in some phase of religious experience or activity. The stories are all told in a way to interest and charm the children for whom they are evidently intended. We could wish that somehow the evangelical note might have been more pronounced, but any wise teacher could very easily give this feature more emphasis. The volume is greatly enriched by a number of very beautiful full page illustrations presenting such scenes as Rebekah at the Well, Jacob Meeting Esau, The Finding of Moses, Elijah Meeting Ahab, Hoffman's Boy-Christ, Paul at Miletus, etc

JACOB A. CLUTZ.

*The Call to Unity.* By William T. Manning, S.T.D., D.C.L. The Macmillan Company. 12mo. 162 pp. \$2.00.

This volume is made up of four lectures delivered in 1920 on the Bedell Foundation at Kenyon College, a Protestant Episcopal institution located at Gambier, Ohio. It is a very interesting and forceful discussion of the subject of Christian unity, and is well worthy of careful reading and study. The recent election of the author as Bishop of New York gives additional importance to his views on this subject. The specific phases of the subject discussed in the four lectures are "The Call to Unity," "The Present Outlook for Unity," "The Approach to Unity," and "The Call to the Anglican Community."

The first lecture deals with the importance and obligation of Unity growing out of the manifest will of our Lord that his disciples should be one. The author of course recognizes the force of the arguments for Christian unity based on grounds of expediency, such as economy, more effective administration, and a more convincing testimony. But he says, "We fall far short of the truth and of its full claim upon us if we rest the case here. Our desire for unity has a deeper source, our hope for it a surer foundation than our own wisdom and judgment, our sense of loss through our divisions, or our feeling that unity would be practically advantageous. Unity is not merely some plan, or scheme, or vision of ours. The call to Unity is from Christ Himself, and there-

fore it comes with compelling power to all Christians, Catholic and Protestant alike."

The second lecture is largely devoted to a discussion of the present hopelessness of any union with the Roman Catholic Church because of the attitude taken by the Pope and his advisers, demanding a "complete surrender" on the part of Protestants, and also of the various movements looking towards unity with special stress on those that have originated in the Protestant Episcopal and the Anglican Churches. The author recognizes also the various movements towards union within those bodies that are naturally close of kin, and mentions especially the organization of the United Lutheran Church in America as a hopeful sign.

One brief paragraph in this lecture is worthy of quotation. The author insists that we must make a distinction between unity and uniformity, and recognize the fact that along with agreement in essentials there is room for wide disagreement in non-essentials—"A true unity must provide for great diversity of spiritual apprehension, experience and expression. Unity requires uniformity only in the things which are essential to common faith and life in Christ." Nevertheless, Dr. Manning says very truly, and this is the point we meant to emphasize, "But we shall not make progress towards unity by ignoring, or glossing over real difficulties. As Christians, we owe it to ourselves, to each other, and to Christ Our Lord, to bear clear witness to the truth as we have learned it in Him, and unity reached by any other method than this could result only in disappointment." This is almost the exact language used in the Washington Declaration on Principles of Lutheran Catholicity.

The third lecture, on "The Approach to Unity," is, we think, the most important one. In this lecture Dr. Manning discusses the principles on which Christian unity may be hoped for. We would be glad to quote a large part of this lecture, if there were space, but must content ourselves with a few brief extracts. For example, here is a word that is needed by many: "People of a practical, business-like type of mind often ask, somewhat impatiently, why there should be all this talk about unity. If we want unity all that we have to do, according to their view, is to forget our differences and get together, and the thing is done. This attitude strongly as it may commend itself to the man in the street, or the man on the train, does not, however, argue deep thought,

or close acquaintance with the problem. It is usually the position of those to whom all questions of Christian doctrine seem equally meaningless and unimportant. We are to agree on everything in general because no one longer believes in anything in particular. But this is not the path by which Christian unity is to be reached."

In this same lecture the author lays down three general principles which he says must guide and control in all movements towards unity. These are, first, "the principle of Christian loyalty. In loyalty to Christ we may not, even for the sake of unity, surrender, nor compromise the truth of the Gospel." The second is "the principle of Christian liberty. In loyalty to Christ we may not demand, as a condition of unity with our fellow Christians, anything that is not actually essential to Christian faith and life." "The third principle which must guide us in our approach towards unity is the principle of ecumenicity. We must have always in mind the ultimate ideal, the only and sufficient goal, the reunion of the whole Church of Christ throughout all the world. Nothing lower, nothing less, than this can satisfy us: for nothing less will fulfill the prayers of Jesus Christ."

The fourth lecture is interesting mainly because of its discussion of the differences between Catholics and Protestants in their views of the Church, the ministry, and the Sacraments, and also because of the claim made that the Anglican Church holds a kind of intermediary position between these two great divisions of the Christian Church, having within itself elements that are Catholic and those that are Protestant, and belonging exclusively neither to the one nor to the other.

There is a most valuable "Appendix" of about forty pages, which contains all the most important deliverances on Church unity, or union, issued under the auspices of the Anglican and Protestant Episcopal Churches within the last twenty years or more.

JACOB A. CLUTZ.

**"This Way."** By R. W. Lewis, Evangelist National Book Company, Chattanooga, Tenn. Paper, Pp. 77.

This is a convenient handbook for Christian workers in dealing with seeking souls, in building up converts in the faith, and in stimulating Christians to become active in saving men. It approaches conversion from the revivalistic standpoint, which too often overlooks the normal growth through Christian nurture. The book

will be found useful by pastors in winning persons for the kingdom, and it might be placed with profit in the hands of the awakened and the doubter.

J. A. S.

*Realizing Religion.* By S. M. Shoemaker, Jr. Association Press, New York. Cloth, pp. 96. Price, \$0.90.

The Present Need of Religion, The Fact of Sin, What is Conversion, The Way Jesus Christ Helps, What Religion Ought to Do for Us, Driving Power for the New Life, Wanted—Witnesses, are the several topics under which the author presents personal religion in several aspects. The book is practical in aim, sound in its views and interesting in its manner of approach. It will be helpful to those groping after a vital religious experience.

J. A. S.

*The Ethiopic Didascalia.* By J. M. Harden, LL.D. The Macmillan Company, New York. Cloth. Pp. 204. Price, 95 cents net.

This belongs to Series IV of The Translations of Christian Literature, issued by the S. P. C. K. of London.

The Ethiopic Didascalia (Teaching) which has come down from early times is "a somewhat rambling discourse on Church life and society" in the fourth century. The Didascalia in forty-three chapters corresponds with the first seven chapters of the *Apostolic Constitutions*, a spurious work, which professes to be a deliverance of the Apostles themselves. Such works have no place in the canon of Scripture, but are not, therefore, to be regarded as useless. They reflect the general state and condition of the Church in the early centuries and shed light upon its beliefs and usages.

After a brief introduction, in which it is claimed that the work is a message to the Church from the Twelve Apostles assembled in Jerusalem, together with Paul and James the bishop of Jerusalem, it proceeds to deal with moral questions, laying special stress on the duty of studying the Scriptures, and of keeping one's self pure. Then follow chapters on the mutual duties of husband and wife; on the offices and duties of ministers; on the wickedness of taking part in heathen assemblies or of being present in theaters; on the family life; on martyrdom; on the observance of church festivals, and so forth.

It advocates an episcopal form of church government, enjoins infant baptism and the observance of the Lord's Day. There are many wholesome warnings and much sound advice; but on the whole it falls far short of the canonical books in language and content.

J. A. S.

#### SYSTEMATIC THEOLOGY

*Christianity in Its Modern Expression.* By George Burman Foster, late Professor of the Philosophy of Religion in the University of Chicago. Edited by Douglas Clyde Macintosh. The Macmillan Co. N. Y. 1921. Cloth. Pp. 294. Price \$3.75.

This is a posthumous work, Dr. Foster having died three years ago. The present volume embodies his lectures on the dogmatics and ethics of the Christian religion. It seems hardly worth while to give an extended review of a brilliant erratic book in which one finds such sentences as here follow. "This whole conception of an extra-historical being entering the human race is mythology pure and simple. Indeed, the old conception of the Trinity and of the deity of Christ is pure mythology." Paul's vision was only an hallucination. "Recognition of the Holy Spirit as a person other than the person of God is not warranted by Scripture." The author's view of the Trinity is old Sabellianism. We venture the assertion that a student for the ministry taught by Dr. Foster would be unfit to preach the Gospel, if for no other reason than there would be very little Gospel to preach.

J. A. SINGMASTER.

#### MISSIONS

*Training World Christians. A Handbook in Missionary Education.* By Gilbert Loveland. Cloth. Pp. 240. Price, \$1.25 net. Illustrated. The Methodist Book Concern, New York.

This is an excellent book on missions, making accessible a vast amount of information, statistical and otherwise, covering all lands. It also suggests various methods and courses of study, topics for discussion, and gives a bibliograph at the end of each chapter. A perusal of

this book by the pastor and mission workers will increase their interest and add to their efficiency.

J. A. S.

### SUNDAY SCHOOL

*A New Way to Solve Old Problems.* By Frank E. Duddy, Assistant Pastor and Director of Religious Education in the First Congregational Church, Toledo, Ohio. Charles Scribner's Sons, New York. Pp. 50. Cloth. 90 cents.

This booklet is an attempt to solve the problem of religious education through the Church. However, it treats only of the Sunday School. The gist of the book is that the Church with which the author is connected has risen to the true conception that a Sunday School is after all a *school* in which pedagogical methods must be applied by competent teachers. In this case the church engages available public school teachers to do the work and pays their salaries out of the church treasury. This is one good way, of course, but not the only way. It is evident that in substance this way must be applied to gain the true end. The Bible must be properly *taught*, which is too often not the case in many schools. We commend the book to pastors and superintendents.

J. A. S.

### BIBLE STUDIES AND ARCHAEOLOGY

*The Geography of Bible Lands.* By Rena L. Crosby. The Abingdon Press, New York. Pp. 242. Price, \$1.75 net; postage extra.

This book is one of the Abingdon Religious Education Texts edited by Dr. David G. Downey, and of the Week-Day School Series, edited by George Herbert Betts. It comprises thirty-two lessons on the lands of the Bible, from Persia to Italy, written in a style adapted to pupils of the eighth school grade and upwards, and is profusely illustrated with the best pictures and maps. Many of the latter are from the magazine *Asia*. Each lesson is followed by questions for review. The work is well done.

H. C. ALLEMAN.

*The Pilgrim in Jerusalem.* By Rev. O. H. Parry, M.A., S.P.C.K., London. Pp. 135.

Though written by a clergyman, a devout lover of the history of Zion, this is an artist's book on Jerusalem. The author modestly says, "There is nothing new or original in this book, except the drawings." But there are twenty-four charming sketches and more than a hundred pages of carefully digested tradition and accurate description, making it, as the author hoped to, a reliable guide-book for the intelligent pilgrim. One who will have seen the sacred city with the aid of this handbook will know his Jerusalem; and no one can fully appreciate the book who has not seen it.

H. C. ALLEMAN.

*Short Egyptian Grammar.* By Prof. Dr. Günther Roeder. Translated from the German by Rev. Samuel A. B. Mercer, Ph.D., D.D. Yale University Press, New Haven. Pp. 144. Price \$2.50.

In line with their progressive policy the managers of the Yale University Press here publish first in America an adequate and at the same time elemental Egyptian grammar. In this field Roeder's book has long been the standard, while Dr. Mercer's translation is a monument to his own scholarship. The printing is from the press of Drugulin in Leipzig, which is a guaranty of typographical excellence.

H. C. ALLEMAN.

*King Alfred's Books.* By the Right Reverend Bishop G. F. Browne, D.D., D.C.L., LL.D., F.S.A. S.P.C.K., London. Pp. xxiii, 390. Price 30s. net.

Alfred "the Great" lived from 849 to 901 A. D. He was king of the West Saxons, 871-901. He is called also "Alfred the Deliverer." He delivered his people from the power of the Danes; he delivered them also from lawlessness and ignorance. He was himself a man of learning, though largely a self-tutored one, and he appreciated the value of vernacular literature. To this end he translated from the Latin six pieces which are known as King Alfred's Books. They are: (1) The Blooms from the Soliloquies of St. Augustine; (2) The Dialogues of St. Gregory the Great; (3) The History and Geography of Croesus; (4) The Pastoral Care of St. Gregory the Great; (5) Bede's Ecclesiastical History of the

English Race; (6) *The Consolation of Philosophy*, by Boethius. The translations were made not alone to make Anglo-Saxon literature but also to inculcate Christian morals. The good king sometimes finds it necessary to point the moral, so that his translation is not infrequently a commentary. A new study of this great work is here made by Bishop Browne.

H. C. ALLEMAN.

*The Prophetic Movement in Israel.* By Albert C. Knudson, Professor in Boston University School of Theology. The Methodist Book Concern, New York. Pp. 174. Price \$1.00.

The value of this book is to be estimated by neither its size nor its cost. The Methodist Book Concern is to be congratulated upon so successful an experiment in attacking the H. C. L. in books. By cutting down margins and binding in boards this book has been brought back to normal. It is one of a group of text-books intended primarily for the use of training classes of teachers or prospective teachers. For this purpose the material is admirably arranged, while for the general subject no one more capable than the author of "Beacon Lights of Prophecy" could have been chosen. In ten succinct chapters the whole movement of prophecy in Israel is reviewed. Prof. Knudson understands the religion of Israel too well to find its beginnings in the prophets of the eighth century B. C. "The eighth-century prophets were conscious of no sharp break with the past. They were not innovators. They felt themselves at one with Moses, Samuel, and Elijah. Furthermore it is evident from their writings that they must, in Emerson's words, 'have had a long foreground somewhere for such a start.' Their books presuppose centuries of reflection on the deep things of God. They were not 'shot out of a pistol;' they were the ripe fruitage of a growth whose roots can be traced back to the time of Moses." After a historic survey of the prophets their teachings are re-reviewed in the following chapters: Prophecy and the Nation, Prophecy and Morality, Prophecy and Personal Religious Experience, Prophecy and the World, Prophecy and the Future. If we have any adverse criticism of the book to make it is that Messianic Prophecy is not given the emphasis it deserves in view of its fulfillment. The same criticism is to be made of the author's "Religious

Teaching of the Old Testament." It is not what the author says, but rather what he leaves unsaid, to which we take exception.

H. C. ALLEMAN.

#### MISCELLANEOUS

"*The Lutheran World Almanac and Annual Encyclopedia,*" for 1921. Issued by the Lutheran Bureau of the National Lutheran Council, 437 Fifth Ave., New York. Compiled and edited by the Statistical and Year Book Committee of the National Lutheran Council: Rev. O. M. Norlie, Ph.D., Editor and Chairman, Rev. G. L. Kieffer, A.M., Associate Editor and Secretary, Rev. Ellis B. Burgess, D.D. and Rev. A. H. Dornbirer. Pp. 966, 6 x 9. Price, Paper \$1.50, Cloth \$2.00.

This is really a stupendous compilation of facts pertaining to the Lutheran Church throughout the world, and especially of America. We know of no other denominational exhibit equal to it. Every Lutheran pastor and every library in the land should have a copy of the present and succeeding issues.

J. A. SINGMASTER.

*Lincoln and Prohibition.* By Charles T. White, Political News Editor New York Tribune. Introduction by Will H. Hays, Postmaster General of the U. S. Portraits and Documents. The Abingdon Press, N. Y. Cloth . Pp. 233. Price \$2.00 net.

A curious feature of the Introduction is its lack of any reference whatever to Lincoln as a temperance advocate. Mr. White, however, clearly establishes the fact that Lincoln was a total abstainer, that he was a pledged abstainer and that he deplored the evils arising from intemperance. Among the several appendices, the first one is the most valuable, giving in 27 pages a "Chronology of the Anti-liquor movement in America."

J. A. SINGMASTER.



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THE

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CONDUCTED BY

J. A. SINGMASTER, D. D.

FREDERICK G. GOTWALD, D. D.

JACOB A. CLUTZ, D. D.

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